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THE HOLY WEEK

SERVICES
OF
THE HOLY WEEK

COMPILED BY
THE REVEREND
ANDREW CHALMERS WILSON
Rector of S. Paul's, Brooklyn, New York

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PALM SUNDAY.

On this day the Church commemorates the solemn entry of our Lord into the city of Jerusalem five days before His crucifixion. Palms are solemnly blessed at the altar before the chief Mass of the day, and distributed to the Faithful. A procession is then made in emulation of those of whom we read in the Gospel as going out to meet Him with palms and Hosannas, and in reparation for the sins of those who deny the Deity of our Lord. When the procession arrives at the door of the Church the singers divide into two groups, one inside the Church, the other outside with the Clergy. The ancient hymn, "All glory, laud and honour," is sung antiphonally through the closed door, and the Cross bearer then demands entrance. When the doors have been opened the Benedictus is sung and all proceed to the altar where the Mass is sung.

THE BLESSING OF THE PALMS.

After the Sprinkling of Holy Water, the Palms are blessed as follows. The Choir sings :

HOSANNA to the Son of David :
blessed is he that comes in the name
of the Lord. O king of Israel : Hosanna
in the highest.

The Priest says :

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

O GOD, whom to love is righteousness, multiply in our hearts the gifts of thy unspeakable grace, and as by the death of thy Son thou hast made us hope for those things which we believe, grant that by his resurrection we may arrive at the happy end of our journey ; who liveth and reigneth, etc.

The Sub-Deacon then sings the following Lesson :

AND they came to Elim, where were twelve wells of water, and three score and ten palm trees ; and they encamped there by the waters.

And they took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt.

And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness ;

THE BLESSING OF THE PALMS.

And the children of Israel said unto them, Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh pots, and when we did eat bread to the full ; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger.

Then said the Lord unto Moses, Behold, I will rain bread from heaven for you ; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no.

And it shall come to pass, that on the sixth day they shall prepare that which they bring in ; and it shall be twice as much as they gather daily.

And Moses and Aaron said unto all the children of Israel, At even, then ye shall know that the Lord hath brought you out from the land of Egypt ;

And in the morning. then ye shall see the glory of the Lord.

Then this respond is sung, after which the Deacon sings the Gospel :

R. On Mount Olivet he prayed to his Father : O Father ! if it is possible, let this chalice pass from me. *The spirit indeed is willing, but the flesh is weak ; thy will be done.

V. Watch ye and pray, that ye enter not into temptation. *The spirit, etc.

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St. Matt. **xxi.** 1.

AND when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples,

2 Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her : loose them, and bring them unto me.

3 And if any man say ought unto you, ye shall say, The Lord hath need of them ; and straightway he will send them.

4 All this was done, that it might be fulfilled which was spoken by the prophet, saying,

5 Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.

6 And the disciples went, and did as Jesus commanded them.

7 And brought the ass, and the colt, and put on them their clothes, and they set him thereon.

8 And a very great multitude spread their garments in the way ; others cut down branches from the trees, and strawed them in the way.

9 And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David : Blessed is he that cometh in the name of the Lord ; Hosanna in the highest.

THE BLESSING OF THE PALMS.

Then the Priest, standing at the epistle side of the Altar, proceeds to bless the Palms as follows :

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

INCREASE, O God ! the faith of them that hope in thee, and mercifully hear the prayers of thy suppliants ; let thy manifold mercy come upon us, and let these branches of palm-trees or olive-trees be blessed ; and, as in a figure of the Church, thou didst multiply Noah going out of the Ark, and Moses going out of Egypt with the children of Israel ; so let us, carrying palms and branches of olive-trees, go and meet Christ with good works, and enter through him into eternal joy : who with thee and the Holy Ghost liveth and reigneth, one God, world without end.

R. Amen.

V. The Lord be with you.

R. And with thy spirit.

V. Lift up your hearts.

R. We have them lifted up to the Lord.

V. Let us give thanks to the Lord our God.

R. It is meet and just.

It is truly meet and just, right and profitable to salvation, that we should at all times, and in all places, give thee

PALM SUNDAY.

thanks, O holy Lord, almighty Father, and Eternal God : who art glorious in the assembly of thy Saints. For thy creatures serve thee, because they acknowledge thee for their only Creator, and God. The whole creation praiseth thee, and thy Saints bless thee ; because they confess with freedom before the kings and powers of this world, the great name of thy only begotten Son : before whom the angels and archangels, the thrones and dominations stand, and, with all the troops of the heavenly host, sing the hymn of thy glory, saying without ceasing :

The Choir sings :

HOLY, holy, holy is the Lord God of hosts ! The heavens and the earth are full of thy glory. Hosanna in the highest ! Blessed is he that cometh in the name of the Lord ! Hosanna in the highest !

The Priest says :

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

WE beseech thee, O holy Lord, almighty Father, eternal God ! that thou wouldst be pleased to bless and sanctify these branches which thou hast caused to spring from the olive-tree, and which the dove, returning to the ark, brought in its bill ; that whoever re-

THE BLESSING OF THE PALMS.

ceiveth it may find protection of soul and body ; and that it may prove, O Lord ! the remedy of our salvation, and a sacred sign of thy grace ; through our Lord, etc.

R. Amen.

Let us pray.

O God, who gatherest what is dispersed and preservest what is gathered : who didst bless the people that carried boughs to meet Jesus ; bless also these branches of the palm-tree and olive-tree, which thy servants take with faith, for the honor of thy name, that into whatever place they may be carried, the inhabitants of that place may obtain thy blessing ; and thy right hand preserve from all adversity, and protect those that have been redeemed by our Lord Jesus Christ, thy Son, who liveth and reigneth, etc.

Let us pray.

O GOD, who by the wonderful order of thy providence wouldst even in insensible things show us the manner of our salvation, grant, we beseech thee, that the devout hearts of thy faithful may savingly understand the mystical meaning of that ceremony, which the multitude performed, when by direction from heaven, going this day to meet our Redeemer, they strewed under his feet palm and olive branches—the palms re-

PALM SUNDAY.

present his triumph over the prince of death ; and the olive-branches proclaim, in some manner, the spreading of a spiritual unction. For that pious multitude knew even then what was signified by them ; that our Redeemer, compassionating the miseries of mankind, was to combat for the life of the whole world with the prince of death, and to triumph over him by his own death. Hence it was they made use of such emblems as might declare both the triumph of his victory, and the riches of his mercy. We, also, with a firm faith retaining both the ceremony and its signification, humbly beseech thee, O holy Lord, almighty Father, eternal God ! through the same Lord, Jesus Christ ; that we, whom thou hast made his members, gaining by him, and in him, a victory over the empire of death, may deserve to be partakers of his glorious resurrection ; who liveth and reigneth with thee, etc.

Let us pray.

O GOD, who by an olive branch didst command the dove to proclaim peace to the world ; grant us, we beseech thee, thy grace to sanctify by thy heavenly benediction these branches of the olive and other trees ; that they may be serviceable to all thy people for their salvation ; through Christ our Lord.

R. Amen.

THE BLESSING OF THE PALMS.

Let us pray.

BLESS, O Lord! we beseech thee, these branches of the palm-tree or olive-tree; and grant that what thy people this day corporally perform for the honor of thy name, they may with the greatest devotion spiritually accomplish, by gaining a victory over their enemy, and ardently loving works of mercy; through our Lord, etc.

Then the Palms are sprinkled with Holy Water and censed, and afterwards the Priest continues:

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

O GOD! who for our salvation didst send into this world thy Son, Jesus Christ, our Lord, that humbling himself to our condition he might recall us to thee: who also, as he was going to Jerusalem to fulfil the Scriptures, was met by a multitude of faithful people, with zealous devotion, spreading their garments together with branches of palm-trees in his path; grant we beseech thee, that we may prepare him the way of faith from which the stone of offence and the rock of scandal being removed, our actions may flourish with branches of justice, so that we may be able to follow his steps: who liveth and reigneth, etc.

SEMINARY

PALM SUNDAY.

The Palms are then distributed to the Clergy and People, during which the following Anthems may be sung :

Ant. The Hebrew children carrying olive-branches met our Lord, crying out, and saying : Hosanna in the highest.

Another Ant. The Hebrew children spread their garments in the way, and cried out, saying : Hosanna to the Son of David ! blessed is he that cometh in the name of the Lord.

When all are ready for the Procession the Priest says the following Prayer, after which the Procession starts :

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

OMNIPOTENT and eternal God ! who wouldst have our Lord, Jesus Christ, ride on the colt of an ass, and didst inspire crowds of people to spread their garments, or the branches of trees, in his way, and to sing Hosanna in his praise ; grant, we beseech thee, that we may imitate their innocence, and deserve to partake of their merit ; through the same Christ our Lord.

R. Amen.

THE BLESSING OF THE PALMS.

The Deacon then sings :

V. Let us go in peace.

R. In the name of Christ. Amen.

During the first part of the Procession the following Anthems may be sung, or some suitable Hymns :

Ant. When the Lord drew nigh to Jerusalem, he sent two of his disciples, saying : Go ye into the village that is over against you, and you shall find the colt of an ass tied, on which no man hath ever sat ; loose him and bring him to me. If any man shall ask you : Why do you loose him ? you shall say thus to him : Because the Lord hath need of his service. They loosing him brought him to Jesus, and laid their garments on him, and he seated himself upon him. Some spread their garments in the way ; others strewed branches, cut from trees ; and they that followed cried out : Hosanna ! blessed is he that comes in the name of our Lord ! blessed is the kingdom of our father David ! Hosanna in the highest ! have mercy on us, O Son of David !

Another Ant. When the people heard that Jesus was coming to Jerusalem, they took palm-branches and went out to meet him ; and the children cried out, saying : This is he that is to come for the salvation of the people. He is our salvation, and the redemption of Israel. How great is

PALM SUNDAY.

he, whom the thrones and dominations go out to meet? Fear not, O daughter of Sion! behold thy King cometh to thee sitting on an ass's colt; as it is written. Hail, O King, the Creator of the world, who art come to redeem us!

Another Ant. Six days before the solemnity of the passover, when the Lord was coming into the city of Jerusalem, the children met him, and carried palm-branches in their hands: and they cried with a loud voice, saying, Hosanna in the highest! blessed art thou, who art come in the multitude of thy mercy! Hosanna in the highest!

Another Ant. The multitude go out to meet the Redeemer with flowers and palms, and pay the homage due to a triumphant conqueror: nations proclaim the Son of God; and their voices rend the skies in the praise of Christ: Hosanna in the highest!

Another Ant. Let us faithfully join the angels and children, singing to the conqueror of death: Hosanna in the highest!

Another Ant. A great multitude, which had assembled for the festival, cried out to the Lord: Blessed is he that cometh in the name of the Lord! Hosanna in the highest!

THE BLESSING OF THE PALMS.

When the Procession arrives at the main door of the Church it divides, part of the singers coming inside, and part remaining without with the Clergy. Then the Hymn is sung alternately by the divided Choir :

ALL glory, laud, and honor,
To Thee, Redeemer, King !
To whom the lips of children
Made sweet hosannas ring.
Thou art the King of Israel,
Thou David's royal Son,
Who in the Lord's name comest,
The King and blessed One,
All glory, etc.

The company of angels
Are praising Thee on high ;
And mortal men, and all things
Created, make reply.
All glory, etc.

The people of the Hebrews
With palms before Thee went :
Our praise and prayers and anthems
Before Thee we present.
All glory, etc.

To Thee before Thy Passion
They sang their hymns of praise
To Thee, now high exalted,
Our melody we raise.
All glory, etc

Thou didst accept their praises :
Accept the prayers we bring,
Who in all good delightest,
Thou good and gracious King.
All glory, etc.

PALM SUNDAY.

After this, the Subdeacon knocks at the door with the foot of the Cross, which being opened, the Procession goes into the Church singing :

R. As our Lord entered the holy city, the Hebrew children declaring the resurrection of life : * with palm-branches, cried out, Hosanna in the highest !

V. When the people heard that Jesus was coming to Jerusalem, they went out to meet him, and * with palm-branches, etc.

At Mass, all hold the Palms in their hands during the reading or singing of the Passion.

TENEBRÆ.

On the last three days of Holy Week the ordinary Offices of the Church are amplified and used in their ancient integrity. The Matins of the following day is sung by anticipation and with peculiar and solemn ceremonies. On the Epistle side of the Altar a large triangular candlestick or "hearse" is erected, containing fourteen candles similar to those used at funerals, and one white candle. At the end of each Psalm in the Office one of the brown candles is extinguished, to signify the gradual extinction of all human hopes. The prophecies of the coming Passion of our Lord, from the Book of Lamentations, are sung to a most ancient and beautiful melody, each section beginning, as in the original, with a letter of the Hebrew alphabet. When the

TENEBRÆ.

Benedictus is sung, the lights on the altar itself are extinguished one by one, and at the same time all the lights in the body of the Church are put out, in commemoration of the darkness which overshadowed the earth during our Lord's crucifixion. The white candle at the top of the hearse, which typifies our Lord, is then removed and placed under the altar, to signify the death of our Lord, and the great penitential Psalm, Miserere, is sung in the darkness. After that a "slight stir" is made, to remind us of the earthquake on Easter morning, and the white candle is replaced in the hearse in honor of the Resurrection of our Lord. Scarcely any office of the Church is more pregnant with meaning, or more edifying to such as engage in it with reverence.

THURSDAY *of the* LORD'S SUPPER

MAUNDY THURSDAY.

AT MATINS. I. NOCTURN.

Ant. The zeal of thine house hath even eaten me, and the rebukes of them that rebuked thee are fallen upon me.

Ps. lxxix. Salvum me fac.

SAVE me, O God : for the waters are come in, even unto my soul.

I stick fast in the deep mire, where no ground is : I am come into deep waters, so that the floods run over me.

I am weary of crying ; my throat is dry : my sight faileth me for waiting so long upon my God.

They that hate me without a cause are more than the hairs of my head : they that are mine enemies, and would destroy me guiltless, are mighty.

I paid them the things that I never took : God, thou knowest my simpleness, and my faults are not hid from thee.

Let not them that trust in thee, O Lord God of Hosts, be ashamed for my cause : let not those that seek thee be confounded through me, O Lord God of Israel.

And why ? for thy sake have I suffered reproof : shame hath covered my face.

I am become a stranger unto my brethren : even an alien unto my mother's children.

MAUNDY THURSDAY.

For the zeal of thine house hath even eaten me : and the rebukes of them that rebuked thee are fallen upon me.

I wept, and chastened myself with fasting : and that was turned to my reproof.

I put on sackcloth also : and they jested upon me.

They that sit in the gate speak against me : and the drunkards make songs upon me.

But, Lord, I make my prayer unto thee : in acceptable time.

Hear me, O God, in the multitude of thy mercy : even in the truth of thy salvation.

Take me out of the mire, that I sink not : O let me be delivered from them that hate me, and out of the deep waters.

Let not the water flood drown me, neither let the deep swallow me up : and let not the pit shut her mouth upon me.

Hear me, O Lord, for thy loving-kindness is comfortable : turn thee unto me according to the multitude of thy mercies.

And hide not thy face from thy servant, for I am in trouble : O haste thee, and hear me.

Draw nigh unto my soul, and save it : O deliver me, because of mine enemies.

Thou hast known my reproof, my shame and my dishonour : mine adversaries are all in thy sight.

TENEBRÆ.

Thy rebuke hath broken my heart :
I am full of heaviness : I looked for some
to have pity on me, but there was no man,
neither found I any to comfort me.

They gave me gall to eat : and when I
was thirsty they gave me vinegar to
drink.

Let their table be made a snare to take
themselves withal : and let the things
that should have been for their wealth
be unto them an occasion of falling.

Let their eyes be blinded, that they see
not : and ever bow down their backs.

Pour out thine indignation upon them :
and let thy wrathful displeasure take hold
of them.

Let their habitation be void : and no
man to dwell in their tents.

For they persecute him whom thou hast
smitten : and they talk how they may vex
them whom thou hast wounded.

Let them fall from one wickedness to
another : and not come into Thy righteous-
ness.

Let them be wiped out of the book of
the living : and not be written among the
righteous.

As for me, when I am poor and in
heaviness : thy help, O God, shall lift
me up.

I will praise the name of God with a
song : and magnify it with thanksgiving.

MAUNDY THURSDAY.

This also shall please the Lord : better than a bullock that hath horns and hoofs.

The humble shall consider this, and be glad : seek ye after God, and your soul shall live.

For the Lord heareth the poor : and despiseth not his prisoners.

Let heaven and earth praise him : the sea, and all that moveth therein.

For God will save Sion, and build the cities of Judah : that men may dwell there, and have it in possession.

The posterity also of His servants shall inherit it : and they that love His name shall dwell therein.

Ant. Let them be turned backward and put to confusion that wish me evil.

Ps. lxx. Deus in adjutorium.

HASTE thee, O God, to deliver me : make haste to help me, O Lord.

Let them be ashamed and confounded that seek after my soul : let them be turned backward and put to confusion that wish me evil.

Let them for their reward be soon brought to shame : that cry over me, There, there.

But let all those that seek thee be joyful and glad in thee : and let all such as delight in thy salvation say alway, The Lord be praised.

TENEBRÆ.

As for me, I am poor and in misery :
haste thee unto me, O God.

Thou art my helper, and my redeemer :
O Lord, make no long tarrying.

Ant. Deliver me, O my God, out of the
hand of the wicked.

Ps. lxxi. In Te, Domine, speravi.

IN thee, O Lord, have I put my trust,
let me never be put to confusion :
but rid me and deliver me, in thy
righteousness : incline thine ear unto
me, and save me.

Be thou my strong hold, whereunto
I may always resort : Thou hast promised
to help me, for thou art my house of
defence and my castle.

Deliver me, O my God, out of the hand
of the ungodly : out of the hand of the
unrighteous and cruel man.

For thou, O Lord God, art the thing
that I long for : thou art my hope, even
from my youth.

Through thee have I been holden up
ever since I was born : thou art he that
took me out of my mother's womb ;
my praise shall be always of thee.

I am become as it were a monster unto
many : but my sure trust is in thee.

O let my mouth be filled with thy praise :
that I may sing of thy glory and honour
all the day long.

MAUNDY THURSDAY.

Cast me not away in the time of age :
forsake me not when my strength faileth
me.

For mine enemies speak against me,
and they that lay wait for my soul take
their counsel together, saying : God hath
forsaken him ; persecute him, and take
him, for there is none to deliver him.

Go not far from me, O God : my God,
haste thee to help me.

Let them be confounded and perish
that are against my soul ; let them be
covered with shame and dishonour that
seek to do me evil.

As for me, I will patiently abide alway :
and will praise thee more and more.

My mouth shall daily speak of thy
righteousness and salvation : for I know
no end thereof.

I will go forth in the strength of the
Lord God : and will make mention of
thy righteousness only.

Thou, O God, hast taught me from
my youth up until now : therefore will
I tell of thy wondrous works.

Forsake me not, O God, in mine old
age, when I am gray-headed : until I
have showed Thy strength unto this
generation, and thy power to all them
that are yet for to come.

Thy righteousness, O God, is very high :
and great things are they that thou hast
done ; O God, who is like unto thee ?

TENEBRÆ.

O what great troubles and adversities hast thou showed me! and yet didst thou turn and refresh me: yea, and broughtest me from the deep of the earth again.

Thou hast brought me to great honour: and comforted me on every side.

Therefore will I praise thee and thy faithfulness, O God, playing upon an instrument of musick: unto thee will I sing upon the harp, O thou holy one of Israel.

My lips will be fain when I sing unto thee: and so will my soul whom thou hast delivered.

My tongue also shall talk of thy righteousness all the day long: for they are confounded and brought unto shame that seek to do me evil.

V. Let them be turned backward, and put to confusion.

R. That wish me evil.

Here beginneth the Lamentations of the Prophet Jeremiah.

LESSON i. Chapter i.

Aleph. How doth the city sit solitary, that was full of people! how is she become as a widow! she that was great among the nations, and princess among the provinces, how is she become tributary!

MAUNDY THURSDAY.

Beth. She weepeth sore in the night, and her tears are on her cheeks : Among all her lovers she hath none to comfort her : all her friends have dealt treacherously with her, and they are become her enemies.

Ghimel. Judah is gone into captivity because of affliction, and because of great servitude : she dwelleth among the heathen, she findeth no rest : all her persecutors overtook her between the straits.

Daleth. The ways of Sion do mourn, because none come to the solemn feasts : all her gates are desolate : her priests sigh, her virgins are afflicted, and she is in bitterness.

He. Her adversaries are the chief, her enemies prosper ; for the Lord hath afflicted her for the multitude of her transgressions : her children are gone into captivity before the enemy.

Jerusalem, Jerusalem : return to the Lord thy God.

In this manner shall the Lessons from the Lamentations be ended on these three days.

R. He prayed to his father on Mount Olivet : Father, if it be possible, let this cup pass from me : * the spirit truly is ready, but the flesh is weak.

V. Watch and pray, that ye enter not into temptation. The spirit truly.

TENEBRÆ.

LESSON ii.

Vau. From the daughter of Sion all her beauty is departed : her princes are become like harts that find no pasture, and they are gone without strength before the pursuer.

Zain. Jerusalem remembered in the days of her affliction and of her miseries all her pleasant things that she had in the days of old, when her people fell into the hand of the enemy, and none did help her : * the adversaries saw her, and did mock at her sabbaths.

Heth. Jerusalem hath grievously sinned ; therefore she is removed : all that honoured her despise her, because they have seen her nakedness : yea, she sigheth, and turneth backward.

Teth. Her filthiness is in her skirts ; she remembereth not her last end : therefore she came down wonderfully : she had no comforter. O Lord, behold my affliction : for the enemy hath magnified himself.

Jerusalem, Jerusalem : return to the Lord thy God.

R. My soul is exceeding sorrowful, even unto death : tarry ye here, and watch with me : now will ye see the crowd which will surround me. * Ye shall take to flight, while I go to be sacrificed for you.

V. Behold, the hour is at hand, and the Son of Man is betrayed into the hands of sinners. Ye shall.

MAUNDY THURSDAY.

LESSON iii.

Jod. The adversary hath spread out his hand upon all her pleasant things : for she hath seen that the heathen entered into her sanctuary, whom thou didst command that they should not enter into thy congregation.

Caph. All her people sigh, they seek bread : they have given their pleasant things for meat to relieve the soul : see, O Lord, and consider : for I am become vile.

Lamed. Is it nothing to you, all ye that pass by ? behold, and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of his fierce anger.

Mem. From above hath he sent fire into my bones, and it prevaileth against them : he hath spread a net for my feet, he hath turned me back : he hath made me desolate and faint all the day.

Nun. The yoke of my transgressions is bound by his hand : they are wreathed, and come up upon my neck : he hath made my strength to fall, the Lord hath delivered me into their hands, from whom I am not able to rise up.

Jerusalem, Jerusalem : return unto the Lord thy God.

R. Behold, we shall see him that he hath no form nor comeliness : there is no beauty in him : he bore our sins, and he

TENEBRÆ.

sorroweth for us : but he was wounded for our transgressions, * And with his stripes we are healed.

V. Surely he hath borne our griefs, and carried our sorrows. And with his stripes. Behold.

II. NOCTURN.

Ant. The Lord shall deliver the poor when he crieth, the needy also, and him that hath no helper.

Ps. lxxii. *Deus, judicium.*

GIVE the King thy judgments, O God : and thy righteousness unto the king's son.

Then shall he judge thy people according unto right : and defend the poor.

The mountains also shall bring peace : and the little hills righteousness unto the people.

He shall keep the simple folk by their right : defend the children of the poor, and punish the wrong doer.

They shall fear thee, as long as the sun and moon endureth : from one generation to another.

He shall come down like the rain into a fleece of wool : even as the drops that water the earth.

In his time shall the righteous flourish : yea, and abundance of peace, so long as the moon endureth.

MAUNDY THURSDAY.

His dominion shall be also from the one sea to the other : and from the flood unto the world's end.

They that dwell in the wilderness shall kneel before him : his enemies shall lick the dust.

The kings of Tharsis and of the isles shall give presents : the kings of Arabia and Saba shall bring gifts.

All kings shall fall down before him : all nations shall do him service.

For he shall deliver the poor when he crieth : the needy also, and him that hath no helper.

He shall be favourable to the simple and needy : and shall preserve the souls of the poor.

He shall deliver their souls from falsehood and wrong : and dear shall their blood be in his sight.

He shall live, and unto him shall be given of the gold of Arabia ; prayer shall be made ever unto him, and daily shall he be praised.

There shall be an heap of corn in the earth, high upon the hills : his fruit shall shake like Libanus, and shall be green in the city like grass upon the earth.

His name shall endure for ever ; his name shall remain under the sun among the posterities : which shall be blessed through him ; and all the heathen shall praise him.

TENEBRÆ.

Blessed be the Lord God, even the God of Israel : which only doeth wondrous things ;

And blessed be the name of his majesty for ever : and all the earth shall be filled with his majesty. Amen, Amen.

Ant. They corrupt other, and speak of wicked blasphemy, their talking is against the most high.

Ps. lxxiii. *Quam bonus Israel.*

TRULY God is loving unto Israel : even unto such as are of a clean heart.

Nevertheless, my feet were almost gone : my treadings had well-nigh slipt.

And why ? I was grieved at the wicked : I do also see the ungodly in such prosperity.

For they are in no peril of death : but are lusty and strong.

They come in no misfortune like other folk : neither are they plagued like other men.

And this is the cause that they are so holden with pride : and overwhelmed with cruelty.

Their eyes swell with fatness : and they do even what they lust.

They corrupt other, and speak of wicked blasphemy : their talking is against the most high.

For they stretch forth their mouth unto the heaven : and their tongue goeth through the world.

MAUNDY THURSDAY.

Therefore fall the people unto them :
and thereout suck they no small advantage.

Tush, say they, how should God perceive it : is there knowledge in the most high ?

Lo, these are the ungodly, these prosper in the world, and these have riches in possession : and I said, Then have I cleansed my heart in vain, and washed mine hands in innocency.

All the day long have I been punished :
and chastened every morning.

Yea, and I had almost said even as they : but lo, then I should have condemned the generation of thy children.

Then thought I to understand this :
but it was too hard for me.

Until I went into the sanctuary of God :
then understood I the end of these men.

Namely, how thou dost set them in slippery places : and castest them down,
and destroyest them.

Oh, how suddenly do they consume :
perish, and come to a fearful end !

Yea, even like as a dream when one awaketh : so shalt thou make their image
to vanish out of the city.

Thus my heart was grieved : and it
went even through my reins.

So foolish was I, and ignorant : even
as it were a beast before thee.

TENEBRÆ.

Nevertheless, I am always by thee : for thou hast holden me by my right hand.

Thou shalt guide me with thy counsel : and after that receive me with glory.

Whom have I in heaven but thee : and there is none upon earth that I desire in comparison of thee.

My flesh and my heart faileth : but God is the strength of my heart, and my portion for ever.

For lo, they that forsake thee shall perish : thou hast destroyed all them that commit fornication against thee.

But it is good for me to hold me fast by God, to put my trust in the Lord God : and to speak of all thy works in the gates of the daughter of Sion.

Ant. Arise, O God, maintain thine own cause.

Ps. lxxiv. *Ut quid, Deus ?*

O GOD, wherefore art thou absent from us so long : why is thy wrath so hot against the sheep of thy pasture ?

O think upon thy congregation : whom thou hast purchased, and redeemed of old.

Think upon the tribe of thine inheritance : and mount Sion, wherein thou hast dwelt.

Lift up thy feet, that thou mayest utterly destroy every enemy : which hath done evil in thy sanctuary.

MAUNDY THURSDAY.

Thine adversaries roar in the midst of thy congregations : and set up their banners for tokens.

He that hewed timber afore out of the thick trees : was known to bring it to an excellent work.

But now they break down all the carved work thereof : with axes and hammers.

They have set fire upon thy holy places : and have defiled the dwelling-place of thy name, even unto the ground.

Yea, they said in their hearts, Let us make havock of them altogether : thus have they burnt up all the houses of God in the land.

We see not our tokens, there is not one prophet more : no, not one is there among us, that understandeth any more.

O God, how long shall the adversary do this dishonour : how long shall the enemy blaspheme thy name, for ever ?

Why withdrawest thou thy hand : why pluckest thou not thy right hand out of thy bosom to consume the enemy ?

For God is my king of old : the help that is done upon earth he doeth it himself.

Thou didst divide the sea through thy power : thou brakest the heads of the dragons in the waters.

Thou smotest the heads of Leviathan in pieces : and gavest him to be meat for the people in the wilderness.

TENEBRÆ.

Thou broughtest out fountains and waters out of the hard rocks : thou driedst up mighty waters.

The day is thine, and the night is thine : thou hast prepared the light and the sun.

Thou hast set all the borders of the earth : thou hast made summer and winter.

Remember this, O Lord, how the enemy hath rebuked : and how the foolish people hath blasphemed thy name.

O deliver not the soul of thy turtle-dove unto the multitude of the enemies : and forget not the congregation of the poor for ever.

Look upon the covenant : for all the earth is full of darkness, and cruel habitations.

O let not the simple go away ashamed : but let the poor and needy give praise unto thy name.

Arise, O God, maintain thine own cause : remember how the foolish man blasphemeth thee daily.

Forget not the voice of thine enemies : the presumption of them that hate thee increaseth ever more and more.

V. Deliver me, O my God, out of the hand of the ungodly.

R. Out of the hand of the unrighteous and cruel man.

Our Father, *secretly*.

MAUNDY THURSDAY.

*From the Treatise of Saint Augustine the Bishop,
upon the Psalms.*

LESSON iv. Ps. liv. 1.

“**H**EAR my prayer, O God, and hide not thyself from my petition : take heed unto me and hear me.” These are the words of a man in earnest, and set in great anxiety and tribulation. He is praying under much suffering, desiring to be delivered from some evil. It remaineth that we see in what evil he is : and when he beginneth to tell us, let us acknowledge ourselves to be there that as we share his trouble we may join our prayer. “ I mourn in my prayer, and am vexed.” I mourn in my complaint. Where is he made sad, where is he disturbed ? In my complaint, he saith. He mentions the wicked men, by whom he suffereth, and the same suffering of evil men he calleth his complaint. Think ye not that evil men are in this world to no purpose, and that God doeth no good with them. Every evil man liveth on this account, either that he may be corrected, or he liveth in order that through him the good man may be exercised (*i.e.*, mourn in his complaint).

R. My friend betrayed me with the sign of a kiss : whom I shall kiss, that is he, hold him fast : this wicked sign gave he, who by a kiss committed murder : *The unhappy wretch let go the price of blood, and in the end hanged himself with a rope

V. It were good for that man if he had never been born. The unhappy.

TENEBRÆ.

LESSON V.

O WOULD that therefore they that do now exercise us would be converted, and be exercised together with us. Nevertheless, so long as there remain such to exercise us, let us not hate them : for we know not whether they will persevere unto the end in their wickedness : and oft-times when thou seemest to thyself to have been hating an enemy, thou hast been hating a brother, and knowest it not. The devil and his angels are evidently pointed out to us in the Holy Scriptures, as destined unto everlasting fire. Of them only must amendment be despaired of, against whom we wrestle in secret : for which wrestling the Apostle armeth us, saying : “ Our wrestling is not against flesh and blood,” that is, not against men whom you see, “ but against principalities, against powers, against the rulers of the darkness of this world.” Lest perchance, when he had said, “ of the world,” thou mightest understand demons to be rulers of heaven and earth ; he said, “ of the darkness of this world ” ; when he spake of the world, he meant the lovers of the world ; he called the world the ungodly and unrighteous men ; of the world he spake, whereof the Gospel speaketh, “ and the world knew him not.”

MAUNDY THURSDAY.

R. Judas the most wicked merchant sought the Lord with a kiss : he like an innocent lamb refused not the kiss to Judas : * For a certain number of pence he delivered Christ to the Jews.

V. It were better for that man if he had not been born. For a certain.

LESSON vi.

“**F**OR I have spied unrighteousness and strife in the city.” Give heed to the glory of the Cross itself. Now on the brow of kings that cross hath been fixed, which enemies insulted. The effect hath proved the virtue. It hath subdued the world not with iron, but with wood. The wood of the cross appeared to his enemies worthy of scorn, who as they stood before it shook their heads, and said, “ If he be the Son of God, let him come down from the cross.” He stretched forth his hands to a disbelieving and gainsaying people. For if he is a just man that liveth by faith, unrighteous is he that hath not faith. What therefore he here calleth unrighteousness, understand thou unbelief. The Lord therefore beheld unrighteousness and gainsaying in the city, and stretched forth his hands to an unbelieving and gainsaying people ; and yet waiting for these very same, he said : Father, forgive them, for they know not what they do.

TENEBRÆ.

R. One of my disciples shall betray me to-day. Woe unto that man by whom I am betrayed. * It were better for that man if he had not been born.

V. He that dippeth with me in the dish, the same shall betray me into the hands of sinners. It were better. One.

III. NOCTURN.

Ant. I said unto the fools : speak not with a stiff neck.

Ps. lxxv. *Confitebimur Tibi.*

U NTO thee, O God, do we give thanks :
yea, unto thee do we give thanks.

Thy name also is so nigh : and that do thy wondrous works declare.

When I receive the congregation : I shall judge according unto right.

The earth is weak, and all the inhabitants thereof : I bear up the pillars of it.

I said unto the fools, Deal not so madly : and to the ungodly, Set not up your horn.

Set not up your horn on high : and speak not with a stiff neck.

For promotion cometh neither from the east, nor from the west : nor yet from the south.

And why ? God is the judge : He putteth down one, and setteth up another.

For in the hand of the Lord there is a cup, and the wine is red : it is full mixed, and he poureth out of the same.

MAUNDY THURSDAY.

As for the dregs thereof : all the ungodly of the earth shall drink them, and suck them out.

But I will talk of the God of Jacob : and praise him for ever.

All the horns of the ungodly also will I break : and the horns of the righteous shall be exalted.

Ant. The earth trembled and was still, when God arose to judgment.

Ps. lxxvi. *Notus in Judæa.*

IN Jewry is God known : His Name is great in Israel.

At Salem is his tabernacle : and his dwelling in Sion.

There brake he the arrows of the bow : the shield, the sword, and the battle.

Thou art of more honour and might : than the hills of the robbers.

The proud are robbed, they have slept their sleep : and all the men whose hands were mighty have found nothing.

At thy rebuke, O God of Jacob : both the chariot and horse are fallen.

Thou, even thou art to be feared : and who may stand in thy sight when thou art angry ?

Thou didst cause thy judgment to be heard from heaven : the earth trembled, and was still,

TENEBRÆ.

When God arose to judgment : and to help all the meek upon earth.

The fierceness of man shall turn to Thy praise : and the fierceness of them shalt thou refrain.

Promise unto the Lord your God, and keep it, all ye that are round about him : bring presents unto him that ought to be feared.

He shall refrain the spirit of princes : and is wonderful among the kings of the earth.

Ant. In the time of my trouble I sought the Lord.

Ps. lxxvii. *Voce mea.*

I WILL cry unto God with my voice : even unto God will I cry with my voice, and he shall hearken unto me.

In the time of my trouble I sought the Lord : My sore ran, and ceased not in the night-season : my soul refused comfort.

When I am in heaviness, I will think upon God ; when my heart is vexed, I will complain.

Thou holdest mine eyes waking : I am so feeble, that I cannot speak.

I have considered the days of old : and the years that are past.

I call to remembrance my song : and in the night I commune with mine own heart, and search out my spirit.

MAUNDY THURSDAY.

Will the Lord absent himself for ever :
and will he be no more intreated ?

Is his mercy clean gone for ever : and
is his promise come utterly to an end
for evermore ?

Hath God forgotten to be gracious : and
will he shut up his loving-kindness in
displeasure ?

And I said, It is mine own infirmity :
but I will remember the years of the right
hand of the most highest.

I will remember the works of the Lord :
and call to mind thy wonders of old time.

I will think also of all thy works : and
my talking shall be of thy doings.

Thy way, O God, is holy : who is so
great a God as our God ?

Thou art the God that doeth wonders :
and hast declared thy power among the
people.

Thou hast mightily delivered thy people :
even the sons of Jacob and Joseph.

The waters saw thee, O God, the waters
saw thee, and were afraid : the depths
also were troubled.

The clouds poured out water, the air
thundered : and thine arrows went abroad.

The voice of thy thunder was heard
round about : the lightnings shone upon
the ground : the earth was moved, and
shook withal.

TENEBRÆ.

Thy way is in the sea, and thy paths in the great waters : and thy footsteps are not known.

Thou leddest thy people like sheep : by the hand of Moses and Aaron.

V. Arise, O Lord.

R. And maintain thine own cause.

Our Father, *secretly*.

From the First Epistle of Blessed Paul the Apostle to the Corinthians.

LESSON vii. 1 Cor. xi. 17.

NOW in this that I declare unto you I praise you not, that ye come together not for the better, but for the worse. For first of all, when ye come together in the Church, I hear that there be divisions among you ; and I partly believe it. For there must be also heresies among you, that they which are approved may be made manifest among you. When ye come together therefore into one place, this is not to eat the Lord's Supper. For in eating every one taketh before other his own supper : and one is hungry, and another is drunken. What ? have ye not houses to eat and to drink in ? or despise ye the Church of God, and shame them that have not ? What shall I say to you ? shall I praise you in this ? I praise you not.

MAUNDY THURSDAY.

R. I was like an innocent lamb : I was led to the sacrifice and I knew it not : Mine enemies took counsel together against me, saying : * Come, let us put wood into his bread, and let us cut him off from the land of the living.

V. All mine enemies imagine evil against me : saying, Let the sentence of guiltiness proceed against him. Come.

LESSON viii.

FOR I have received of the Lord that which also I delivered unto you, that the Lord Jesus the same night in which he was betrayed took bread : and when he had given thanks, he brake it, and said, Take, eat : this is my body, which is broken for you : this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, this cup is the new testament in my blood : this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come.

R. Could ye not watch with me one hour, ye that were exhorting one another to die for me ? * Or do ye not see Judas, how he sleepeth not, but hasteneth to betray me to the Jews ?

V. Why sleep ye ? arise, and pray, that ye enter not into temptation. Or.

TENEBRÆ.

LESSON ix.

WHEREFORE whosoever shall eat of this Bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world. Wherefore, my brethren, when ye come together to eat, tarry one for another. And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.

R. The elders of the people consulted,
* That they might take Jesus by subtilty, and kill Him: they came out as against a thief with swords and staves.

V. The chief priests and Pharisees gathered a council. That they. The elders.

AT LAUDS.

Ant. 1. Thou shalt be justified, O Lord, in thy sayings, and clear when thou art judged.

MAUNDY THURSDAY.

Ps. li. *Miserere.*

HAVE mercy upon me, O God, after thy great goodness: according to the multitude of thy mercies do away mine offences.

Wash me thoroughly from my wickedness: and cleanse me from my sin.

For I acknowledge my faults: and my sin is ever before me.

Against thee only have I sinned, and done this evil in thy sight: that thou mightest be justified in thy saying, and clear when thou art judged.

Behold, I was shapen in wickedness: and in sin hath my mother conceived me.

But lo, thou requirest truth in the inward parts: and shalt make me to understand wisdom secretly.

Thou shalt purge me with hyssop and I shall be clean: Thou shalt wash me, and I shall be whiter than snow.

Thou shalt make me hear of joy and gladness: that the bones which Thou hast broken may rejoice.

Turn thy face from my sins: and put out all my misdeeds.

Make me a clean heart, O God: and renew a right spirit within me.

Cast me not away from thy presence: and take not thy holy spirit from me.

O give me the comfort of thy help again: and stablish me with thy free spirit.

TENEBRÆ.

Then shall I teach thy ways unto the wicked : and sinners shall be converted unto thee.

Deliver me from blood-guiltiness, O God, thou that art the god of my health : and my tongue shall sing of thy righteousness.

Thou shalt open my lips, O Lord : and my mouth shall show thy praise.

For thou desirest no sacrifice, else would I give it thee : but thou delightest not in burnt-offerings.

The sacrifice of God is a troubled spirit : a broken and a contrite heart, O God, shalt thou not despise.

O be favourable and gracious unto Sion : build thou the walls of Jerusalem.

Then shalt thou be pleased with the sacrifice of righteousness, with the burnt-offerings and oblations : then shall they offer young bullocks upon thine altar.

Ant. 2. The Lord is brought as a sheep to the slaughter, and he opened not his mouth.

Ps. xc. *Domine, refugium.*

LORD, thou hast been our refuge : from one generation to another.

Before the mountains were brought forth, or ever the earth and the world were made : thou art God from everlasting, and world without end.

Thou turnest man to destruction : again thou sayest, Come again, ye children of men.

MAUNDY THURSDAY.

For a thousand years in thy sight are but as yesterday : seeing that is past as a watch in the night.

As soon as thou scatterest them they are even as a sleep : and fade away suddenly like the grass.

In the morning it is green, and groweth up : but in the evening it is cut down, dried up and withered.

For we consume away in thy displeasure : and are afraid at thy wrathful indignation.

Thou hast set our misdeeds before thee : and our secret sins in the light of thy countenance. .

For when thou art angry all our days are gone : we bring our years to an end, as it were a tale that is told.

The days of our age are threescore years and ten : and though men be so strong that they come to fourscore years : yet is their strength then but labour and sorrow ; so soon passeth it away, and we are gone.

But who regardeth the power of thy wrath : for even thereafter as a man feareth, so is thy displeasure.

So teach us to number our days : that we may apply our hearts unto wisdom.

Turn thee again, O Lord, at the last : and be gracious unto thy servants.

O satisfy us with thy mercy, and that soon : so shall we rejoice and be glad all the days of our life.

TENEBRÆ.

Comfort us again now after the time that thou hast plagued us : and for the years wherein we have suffered adversity.

Show thy servants thy work : and their children thy glory.

And the glorious majesty of the Lord our God be upon us : prosper thou the work of our hands upon us, O prosper thou our handy-work.

Ant. 3. Mine heart within me is broken, and all my bones shake.

Ps. lxiii. *Deus, Deus, meus.*

O GOD, thou art my God : early will I seek thee.

My soul thirsteth for thee, my flesh also longeth after thee : in a barren and dry land where no water is.

Thus have I looked for thee in holiness : that I might behold thy power and glory.

For thy loving-kindness is better than the life itself : my lips shall praise thee.

As long as I live will I magnify thee on this manner : and lift up my hands in thy name.

My soul shall be satisfied, even as it were with marrow and fatness : when my mouth praiseth thee with joyful lips.

Have I not remembered thee in my bed : and thought upon thee when I was waking.

Because thou hast been my helper : therefore under the shadow of thy wings will I rejoice.

MAUNDY THURSDAY.

My soul hangeth upon thee : thy right hand hath upholden me.

These also that seek the hurt of my soul : they shall go under the earth.

Let them fall upon the edge of the sword : that they may be a portion for foxes.

But the king shall rejoice in God ; all they also that swear by him shall be commended : for the mouth of them that speak lies shall be stopped.

Ps. lxxvii. *Deus misereatur.*

GOD be merciful unto us, and bless us : and show us the light of his countenance, and be merciful unto us.

That thy way may be known upon earth : thy saving health among all nations.

Let the people praise thee, O God : yea, let all the people praise thee.

O let the nations rejoice and be glad : for thou shalt judge the folk righteously, and govern the nations upon earth.

Let the people praise thee, O God : let all the people praise thee.

Then shall the earth bring forth her increase : and God, even our own God, shall give us his blessing.

God shall bless us : and all the ends of the world shall fear him.

Ant. 4. Thou didst command in thy power, and at thy holy supper, O Lord.

TENEBRÆ.

The Song of Moses, Cantemus Domino.

I WILL sing unto the Lord, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea.

The Lord is my strength and my song: and he is become my salvation.

He is my God, and I will prepare him an habitation: my father's God, and I will exalt him.

The Lord is a man of war, the Lord is his name: Pharaoh's chariots and his host hath he cast into the sea.

His chosen captains also are drowned in the Red Sea. The depths have covered them, they sank into the bottom as a stone.

Thy right hand, O Lord, is become glorious in power; thy right hand, O Lord, hath dashed in pieces the enemy: and in the greatness of thine excellency thou hast overthrown them that rose up against thee.

Thou sentest forth thy wrath, which consumed them as stubble: and with the blast of thy nostrils the waters were gathered together.

The floods stood upright as an heap: and the depths were congealed in the hear of the sea.

The enemy said, I will pursue, I will overtake: I will divide the spoil, my lust shall be satisfied upon them; I will draw my sword, my hand shall destroy them.

MAUNDY THURSDAY.

Thou didst blow with thy wind, the sea covered them : they sank as lead in the mighty waters.

Who is like unto thee, O Lord, among the gods : who is like thee, glorious in holiness, fearful in praises, doing wonders ?

Thou stretchedst out thy right hand, the earth swallowed them : Thou in thy mercy hast led forth the people which thou hast redeemed.

Thou hast guided them in thy strength : unto thy holy habitation.

The people shall hear, and be afraid : sorrow shall take hold on the inhabitants of Palestina.

Then the dukes of Edom shall be amazed, the mighty men of Moab, trembling shall take hold upon them : all the inhabitants of Canaan shall melt away.

Fear and dread shall fall upon them : by the greatness of thine arm.

They shall be as still as a stone, till thy people pass over, O Lord : till the people pass over, which thou hast purchased.

Thou shalt bring them in and plant them in the mountain of thine inheritance : in the place, O Lord, which thou hast made for thee to dwell in.

In the sanctuary, O Lord, which thy hands have established : the Lord shall reign for ever and ever.

TENEBRÆ.

For the horse of Pharaoh went in with his chariots and with his horsemen into the sea : and the Lord brought again the waters of the sea upon them.

But the children of Israel went on dry land : in the midst of the sea.

Ant. 5. He was offered up in that he willed, and he himself hath carried our sins.

Ps. cxlviii. Laudate Dominum de cælis.

O PRAISE the Lord of heaven : praise him in the height.

Praise him, all ye angels of his : praise him, all his host.

Praise him, sun and moon : praise him, all ye stars and light.

Praise him, all ye heavens : and ye waters that are above the heavens.

Let them praise the name of the Lord : for he spake the word, and they were made ; he commanded, and they were created.

He hath made them fast for ever and ever : he hath given them a law which shall not be broken.

Praise the Lord upon earth : ye dragons and all deeps.

Fire and hail, snow and vapours : wind and storm, fulfilling his word.

Mountains and all hills : fruitful trees and all cedars ;

Beasts and all cattle : worms and feathered fowls ;

MAUNDY THURSDAY.

Kings of the earth and all people :
princes and all judges of the world ;

Young men and maidens, old men and
children, praise the name of the Lord :
for his name only is excellent, and his
praise above heaven and earth.

He shall exalt the horn of his people :
all his saints shall praise him : even the
children of Israel, even the people that
serveth him.

Ps. cxlix. *Cantate Domino.*

O SING unto the Lord a new song :
let the congregation of saints praise
him.

Let Israel rejoice in him that made him :
and let the children of Sion be joyful in
their king.

Let them praise his name in the dance :
let them sing praises unto him with tabret
and harp.

For the Lord hath pleasure in his people :
and helpeth the meek-hearted.

Let the saints be joyful with glory : let
them rejoice in their beds.

Let the praises of God be in their mouth :
and a two-edged sword in their hands ;

To be avenged of the heathen : and to
rebuke the people ;

To bind their kings in chains : and their
nobles with links of iron.

That they may be avenged of them, as
it is written : such honour have all his
saints.

TENEBRÆ.

Ps. cl. *Laudate Dominum.*

O PRAISE God in his holiness : praise him in the firmament of his power.

Praise him in his noble acts : praise him according to his excellent greatness.

Praise him in the sound of the trumpet : praise him upon the lute and harp.

Praise him in the cymbals and dances : praise him upon the strings and pipe.

Praise him upon the well-tuned cymbals : praise him upon the loud cymbals.

Let everything that hath breath : praise the Lord.

The Short Chapter and the Hymn shall not be said.

V. Mine own familiar friend, whom I trusted.

R. Who did also eat of my bread, hath laid great wait for me.

Ant. to Benedictus. He that betrayed gave them a sign, saying : Whomsoever I shall kiss, that same is he, hold him fast.

SONG OF ZACHARIAS

Benedictus. St. Luke i.

BLESSED be the Lord God of Israel : for he hath visited, and redeemed his people ;

And hath raised up a mighty salvation for us : in the house of his servant David ;

MAUNDY THURSDAY.

As he spake by the mouth of his holy prophets : which have been since the world began.

That we should be saved from our enemies : and from the hands of all that hate us ;

To perform the mercy promised to our forefathers : and to remember his holy covenant ;

To perform the oath which he sware to our forefather Abraham : that he would give us ;

That we being delivered out of the hand of our enemies : might serve him without fear ;

In holiness and righteousness before him : all the days of our life.

And thou, child, shalt be called the prophet of the highest : for thou shalt go before the face of the Lord to prepare his ways ;

To give knowledge of salvation unto his people : for the remission of their sins,

Through the tender mercy of our God : whereby the dayspring from on high hath visited us ;

To give light to them that sit in darkness, and in the shadow of death : and to guide our feet into the way of peace.

In the meanwhile, while the Canticle Benedictus is being sung, all the Candles in the triangular Candelabrum having first been put out, except the one, which shall have been placed at the top of the Candelabrum, the six candles placed from the

TENEBRÆ.

beginning upon the Altar shall one by one be put out, so that at the last verse the last candle shall be put out : in like manner the lamps in the church shall be put out. When the Ant. He that betrayed is being repeated, the highest candle shall be taken from the Candelabrum, and hidden from sight under the Altar on the Epistle corner.

The Antiphon after the Benedictus having been repeated, then shall be said V. Christ was made obedient unto death for us. On the second night shall be added, Even the death of the Cross. On the third night shall be added, Wherefore God also hath highly exalted him, and given him a name, which is above every name.

When the V. Christ was made, shall be begun, all shall kneel, and that ended, the Our Father shall be said, the whole secretly : after which, in a somewhat higher voice, Psalm li., Miserere (p. 46).

Which ended, without Let us pray, shall be said in a like voice :

COLLECT.

ALMIGHTY God, we beseech thee, graciously to behold this thy family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the Cross, *but Who now liveth, shall be said in silence.*

The Collect ended, a little stir shall be made : the lighted candle shall be brought forth from under the Altar, and all shall rise, and depart in silence.

MAUNDY THURSDAY

On this day Mass is solemnly sung in commemoration of the institution of the Blessed Sacrament, and in thanksgiving for so great a Gift. Yet, because of the nearness of the Passion, the Mass is a mingling of joy and penitential sadness. So, no bells are rung, and during a part of the Mass the organ is silent. At the end of the Mass the Consecrated Host, with which the Holy Sacrifice is to be pled on Good Friday, when the Church allows no consecration to be made, is carried in solemn procession to the Altar of Repose. It is the custom of the Faithful to keep watch before the Altar of Repose during the day and night, in commemoration of the faithless sleep of the Disciples who could not watch one hour with their Lord in the Garden of His Agony.

MAUNDY THURSDAY.

THE MASS.

THE COLLECT.

ALMIGHTY and everlasting God, who, of thy tender love towards mankind, hast sent thy Son, our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility; mercifully grant, that we may both follow the example of his patience, and also be made partakers of his resurrection; through the same Jesus Christ our Lord. Amen.

THE EPISTLE. I Cor. xi. 17.

IN this that I declare unto you I praise you not, that ye come together not for the better, but for the worse. For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it. For there must be also heresies among you, that they which are approved may be made manifest among you. When ye come together therefore into one place, this is not to eat the Lord's supper. For in eating every one taketh before other his own supper: and one is hungry, and another is drunken. What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not. For I

THE MASS.

have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread : and when he had given thanks, he brake it, and said, Take, eat : this is my body, which is broken for you : this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood : this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world. Wherefore, my brethren, when ye come together to eat, tarry one for another. And if any man hunger, let him eat at home ; that ye come not together unto condemnation. And the rest will I set in order when I come.

MAUNDY THURSDAY.

THE GOSPEL. St. Luke xxiii. 1.

THE whole multitude of them arose, and led him unto Pilate. And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying that he himself is Christ a King. And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest it. Then said Pilate to the chief priests and to the people, I find no fault in this man. And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place. When Pilate heard of Galilee, he asked whether the man were a Galilæan. And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time. And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him. Then he questioned with him in many words; but he answered him nothing. And the chief priests and scribes stood and vehemently accused him. And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate. And the same day

THE MASS.

Pilate and Herod were made friends together : for before they were at enmity between themselves. And Pilate, when he had called together the chief priests and the rulers and the people, said unto them, Ye have brought this man unto me, as one that perverteth the people : and, behold, I, having examined him before you have found no fault in this man touching those things whereof ye accuse him : no, nor yet Herod : for I sent you to him ; and, lo, nothing worthy of death is done unto him. I will therefore chastise him, and release him. (For of necessity he must release one unto them at the feast.) And they cried out all at once, saying, Away with this man, and release unto us Barabbas : (who for a certain sedition made in the city, and for murder, was cast into prison.) Pilate therefore, willing to release Jesus, spake again to them. But they cried, saying, Crucify him, crucify him. And he said unto them the third time, Why, what evil hath he done ? I have found no cause of death in him : I will therefore chastise him, and let him go. And they were instant with loud voices, requiring that he might be crucified. And the voices of them and of the chief priests prevailed. And Pilate gave sentence that it should be as they required. And he released unto them him that for sedition and murder was cast into prison, whom they had desired ; but he delivered

MAUNDY THURSDAY.

Jesus to their will. And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus. And there followed him a great company of people, and of women, which also bewailed and lamented him. But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For behold, the days are coming in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. For if they do these things in a green tree, what shall be done in the dry? And there were also two other, malefactors, led with him to be put to death. And when they were come to the place which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left. Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots. And the people stood beholding. And the rulers also with them derided him, saying, He saved others; let him save himself, if he be Christ, the chosen of God. And the soldiers also mocked him, coming to him, and offering him vinegar, and saying, If

THE MASS.

thou be the king of the Jews, save thyself. And a superscription also was written over him, in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS. And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us. But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest unto thy kingdom. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise. And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour. And the sun was darkened, and the veil of the temple was rent in the midst. And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost. Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man. And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned. And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

MAUNDY THURSDAY.

At the end of the Mass the Procession is made to the Chapel of Repose, during which the following Hymn is sung :—

NOW, my tongue, the mystery telling
Of the glorious body sing,
And the blood, all price excelling,
Which the Gentiles' Lord and King,
In a virgin's womb once dwelling,
Shed for this world's ransoming.
Given for us, and condescending
To be born for us below,
He, with men in converse blending,
Dwelt the seed of truth to sow,
Till he closed, with wondrous ending,
His most patient life of woe.
That last night, at supper lying,
'Mid the Twelve, his chosen band,
Jesus, with the law complying,
Keeps the feast its rites demand ;
Then, more precious food supplying,
Gives himself with his own hand.
Word-made-flesh true bread he maketh
By his word his flesh to be ;
Wine his blood ; which whoso taketh
Must from carnal thoughts be free ;
Faith alone, though sight forsaketh,
Shows true hearts the mystery.

PART 2.

Therefore we, before him bending,
This great sacrament revere ;
Types and shadows have their ending ,
For the newer rite is here ;
Faith, our outward sense befriending,
Makes our inward vision clear.

THE MASS.

Glory let us give and blessing
To the Father, and the Son ;
Honour, might, and praise addressing,
While eternal ages run ;
Ever too his love confessing,
Who from both with both is one.

*Afterwards the Altars are stripped and washed
by the Priest.*

Ps. li. *Miserere mei, Deus.*

HAVE mercy upon me, O God, after
thy great goodness : according to
the multitude of thy mercies do away
mine offences.

Wash me thoroughly from my wicked-
ness : and cleanse me from my sin.

For I acknowledge my faults : and my
sin is ever before me.

Against thee only have I sinned, and
done this evil in thy sight : that thou
mightest be justified in thy saying, and
clear when thou art judged.

Behold, I was shapen in wickedness :
and in sin hath my mother conceived me.

But, lo, thou requirest truth in the
inward parts : and shalt make me to
understand wisdom secretly.

Thou shalt purge me with hyssop, and
I shall be clean : thou shalt wash me, and
I shall be whiter than snow.

MAUNDY THURSDAY.

Thou shalt make me hear of joy and gladness : that the bones which thou has broken may rejoice.

Turn thy face from my sins : and put out all my misdeeds.

Make me a clean heart, O God : and renew a right spirit within me.

Cast me not away from thy presence : and take not thy holy spirit from me.

O give me the comfort of thy help again : and stablish me with thy free spirit.

Then shall I teach thy ways unto the wicked : and sinners shall be converted unto thee.

Deliver me from blood-guiltiness, O God, thou that art the God of my health : and my tongue shall sing of thy righteousness.

Thou shalt open my lips, O Lord : and my mouth shall show thy praise.

For thou desirest no sacrifice, else would I give it thee : but thou delightest not in burnt-offerings.

The sacrifice of God is a troubled spirit : a broken and a contrite heart, O God, shalt thou not despise.

O be favourable and gracious unto Sion : build thou the walls of Jerusalem.

Then shalt thou be pleased with the sacrifice of righteousness, with the burnt-offerings and oblations : then shall they offer young bullocks upon thine altar.

FRIDAY *of the* PREPARATION.

GOOD FRIDAY.

AT MATINS. I. NOCTURN.

Ant. The kings of the earth stand up,
and the rulers take counsel together,
against the Lord, and against his anointed.

Ps. ii. *Quare fremuerunt.*

WHY do the heathen so furiously rage
together : and why do the people
imagine a vain thing ?

The kings of the earth stand up, and
the rulers take counsel together : against
the Lord, and against his anointed.

Let us break their bonds asunder : and
cast away their cords from us.

He that dwelleth in heaven shall laugh
them to scorn : the Lord shall have them
in derision.

Then shall he speak unto them in his
wrath : and vex them in his sore displeasure.

Yet have I set my king : upon my holy
hill of Sion.

I will preach the law, whereof the Lord
hath said unto me : thou art my son, this
day have I begotten thee.

Desire of me, and I shall give thee the
heathen for thine inheritance : and the
utmost parts of the earth for thy possession.

Thou shalt bruise them with a rod of
iron : and break them in pieces like a
potter's vessel.

Be wise now therefore, O ye kings :
be learned, ye that are judges of the earth.

GOOD FRIDAY.

Serve the Lord in fear : and rejoice unto him with reverence.

Kiss the son, lest he be angry, and so ye perish from the right way : if his wrath be kindled (yea, but a little), blessed are all they that put their trust in him.

Ant. They part my garments among them : and cast lots upon my vesture.

Ps. lxiii. *Deus, Deus meus* (p. 49).

Ant. There are false witnesses risen up against me, and such as speak wrong.

Ps. xxvii. *Dominus illuminatio.*

THE Lord is my light, and my salvation ; whom then shall I fear : the Lord is the strength of my life ; of whom then shall I be afraid ?

When the wicked, even mine enemies and my foes, came upon me to eat up my flesh : they stumbled and fell.

Though an host of men were laid against me, yet shall not my heart be afraid : and though there rose up war against me, yet will I put my trust in him.

One thing have I desired of the Lord, which I will require : even that I may dwell in the house of the Lord all the days of my life, to behold the fair beauty of the Lord, and to visit his temple.

For in the time of trouble he shall hide me in his tabernacle : yea, in the secret place of his dwelling shall he hide me, and set me upon a rock of stone.

TENEBRÆ.

And now shall he lift up mine head :
above mine enemies round about me.

Therefore will I offer in his dwelling an
oblation with great gladness : I will sing
and speak praises unto the Lord.

Hearken unto my voice, O Lord, when
I cry unto thee : have mercy upon me,
and hear me.

My heart hath talked of thee, Seek ye
my face : thy face, Lord, will I seek.

O hide not thou thy face from me : nor
cast thy servant away in displeasure.

Thou hast been my succour : leave me
not, neither foraske me, O God of my
salvation.

When my father and my mother forsake
me : the Lord taketh me up.

Teach me thy way, O Lord : and lead
me in the right way, because of mine
enemies.

Deliver me not over into the will of
mine adversaries : for there are false
witnesses risen up aganst me, and such as
speak wrong.

I should utterly have fainted : but that
I believe verily to see the goodness of the
Lord in the land of the living.

O tarry thou the Lord's leisure : be
strong, and he shall comfort thine heart ;
and put thou thy trust in the Lord.

V. They part my garments among them.

R. And cast lots upon my vesture.

Our Father, *secretly*.

GOOD FRIDAY.

From the Lamentations of the Prophet Jeremiah.

LESSON i. Chap. ii. 8.

Heth. The Lord hath purposed to destroy the wall of the daughter of Sion : he hath stretched out a line, he hath not withdrawn his hand from destroying : therefore he made the rampart and the wall to lament ; they languished together.

Teth. Her gates are sunk into the ground ; He hath destroyed and broken her bars : her king and her princes are among the Gentiles : the law is no more ; her prophets also find no vision from the Lord.

Jod. The elders of the daughter of Sion sit upon the ground, and keep silence : they have cast up dust upon their heads ; they have girded themselves with sackcloth : the virgins of Jerusalem hang down their heads to the ground.

Caph. Mine eyes do fail with tears, my bowels are troubled, my liver is poured upon the earth, for the destruction of the daughter of my people ; because the children and the sucklings swoon in the streets of the city.

Jerusalem, Jerusalem, return unto the Lord thy God.

R. All my friends have forsaken me and they that lay wait for me have prevailed against me : he that I loved hath betrayed me : * and they with terrible looks have smitten me with cruel blows, and gave me vinegar to drink.

V. They cast me out with the wicked, and spared not my soul. And they.

TENEBRÆ.

LESSON ii.

Lamed. They say to their mothers,
Where is corn and wine? when they
swooned as the wounded in the streets of
the city, when their soul was poured out
into their mothers' bosom.

Mem. What thing shall I take to
witness for thee? what thing shall I liken
to thee, O daughter of Jeruaslem? what
shall I equal to thee, that I may comfort
thee, O virgin daughter of Sion? for thy
breach is great like the sea: who can
heal thee?

Nun. Thy prophets have seen vain and
foolish things for thee: and they have not
discovered thine iniquity, to turn away
thy captivity; but have seen for thee
false burdens and causes of banishment.

Samech. All that pass by clap their
hands at thee; they hiss and wag their
head at the daughter of Jerusalem, saying:
Is this the city that men call, The perfec-
tion of beauty, The joy of the whole earth?

Jerusalem, Jerusalem, return unto the
Lord thy God.

R. The veil of the temple was rent in
twain, * and the earth did quake: the
thief from the cross cried out, saying:
Remember me, O Lord, when thou comest
into thy kingdom.

V. The rocks rent, and the graves were
opened, and many bodies of the saints
which slept arose. And the earth.

GOOD FRIDAY.

LESSON iii.

Aleph. I am the man that hath seen affliction by the rod of his wrath.

Aleph. He hath led me, and brought me into darkness, but not into light.

Aleph. Surely against me is he turned : he turneth his hand against me all the day.

Beth. My flesh and my skin hath he made old : He hath broken my bones.

Beth. He hath builded against me, and compassed me with gall and travail.

Beth. He hath set me in dark places, as they that be dead of old.

Ghimel. He hath hedged me about, that I cannot get out : he hath made my chain heavy.

Ghimel. Also when I cry and shout, he shutteth out my prayer.

Ghimel. He hath inclosed my ways with hewn stone, he hath made my paths crooked.

Jerusalem, Jerusalem, return unto the Lord thy God.

R. My noble vine, I had planted thee :
* How then art thou turned into bitterness, that thou shouldest crucify me, and release Barabbas ?

V. I fenced thee, and gathered the stones out of thee, and built a tower in the midst of thee. How then. My noble.

TENEBRÆ.

II. NOCTURN.

Ant. They that sought after my life
laid snares for me.

Ps. xxxviii. *Domine, ne in furore.*

PUT me not to rebuke, O Lord, in thine
anger: neither chasten me in thy
heavy displeasure.

For thine arrows stick fast in me: and
thy hand presseth me sore.

There is no health in my flesh, because
of thy displeasure: neither is there any
rest in my bones, by reason of my sin.

For my wickednesses are gone over my
head: and are like a sore burden, too
heavy for me to bear.

My wounds stink, and are corrupt:
through my foolishness.

I am brought into so great trouble and
misery: that I go mourning all the day long.

For my loins are filled with a sore
disease: and there is no whole part in my
body.

I am feeble, and sore smitten: I have
roared for the very disquietness of my
heart.

Lord, thou knowest all my desire: and
my groaning is not hid from thee.

My heart panteth, my strength hath
failed me: and the sight of mine eyes is
gone from me.

My lovers and my neighbours did stand
looking upon my trouble: and my kins-
men stood afar off.

GOOD FRIDAY.

They also that sought after my life laid snares for me : and they that went about to do me evil talked of wickedness, and imagined deceit all the day long.

As for me, I was like a deaf man, and heard not : and as one that is dumb, who doth not open his mouth.

I became even as a man that heareth not : and in whose mouth are no reproofs.

For in thee, O Lord, have I put my trust : Thou shalt answer for me, O Lord my God.

I have required that they, even mine enemies, should not triumph over me : for when my foot slipped, they rejoiced greatly against me.

And I, truly, am set in the plague : and my heaviness is ever in my sight.

For I will confess my wickedness : and be sorry for my sin.

But mine enemies live, and are mighty : and they that hate me wrongfully are many in number.

They also that reward evil for good are against me : because I follow the thing that good is.

Forsake me not, O Lord my God : be not thou far from me.

Haste thee to help me : O Lord God of my salvation.

TENEBRÆ.

Ant. Let them be ashamed, and confounded together, that seek after my soul to destroy it.

Ps. xl. *Expectans expectavi.*

I WAITED patiently for the Lord : and he inclined unto me, and heard my calling.

He brought me also out of the horrible pit, out of the mire and clay : and set my feet upon the rock, and ordered my goings.

And he hath put a new song in my mouth : even a thanksgiving unto our God.

Many shall see it, and fear : and shall put their trust in the Lord.

Blessed is the man that hath set his hope in the Lord : and turned not unto the proud, and to such as go about with lies.

O Lord my God, great are the wondrous works which thou hast done, like as be also thy thoughts which are to usward : and yet there is no man that ordereth them unto thee.

If I should declare them, and speak of them : they should be more than I am able to express.

Sacrifice, and meat-offering, thou wouldest not : but mine ears hast thou opened.

Burnt-offerings, and sacrifice for sin, hast thou not required : then said I, Lo, I come.

GOOD FRIDAY.

In the volume of the book it is written of me, that I should fulfil thy will, O my God : I am content to do it ; yea, thy law is within my heart.

I have declared thy righteousness in the great congregation : lo, I will not refrain my lips, O Lord, and that thou knowest.

I have not hid thy righteousness within my heart : My talk hath been of thy truth, and of thy salvation.

I have not kept back thy loving mercy and truth : from the great congregation.

Withdraw not thou thy mercy from me, O Lord : let thy loving-kindness and thy truth alway preserve me.

For innumerable troubles are come about me : my sins have taken such hold upon me that I am not able to look up : yea, they are more in number than the hairs of my head, and my heart hath failed me.

O Lord, let it be thy pleasure to deliver me : make haste, O Lord, to help me.

Let them be ashamed, and confounded together, that seek after my soul to destroy it : let them be driven backward, and put to rebuke, that wish me evil.

Let them be desolate, and rewarded with shame : that say unto me, Fie upon thee, fie upon thee.

TENEBRÆ.

Let all those that seek thee be joyful
and glad in thee : and let such as love
thy salvation say alway, The Lord be
praised.

As for me, I am poor and needy : but
the Lord careth for me.

Thou art my helper and redeemer :
make no long tarrying, O my God.

Ant. Strangers are risen up against me,
and tyrants seek after my soul.

Ps. liv. *Deus, in Nomine.*

SAVE me, O God, for thy name's sake :
and avenge me in thy strength.

Hear my prayer, O God : and hearken
unto the words of my mouth.

For strangers are risen up against me :
and tyrants, which have not God before
their eyes, seek after my soul.

Behold, God is my helper : the Lord is
with them that uphold my soul.

He shall reward evil unto mine enemies :
destroy thou them in thy truth.

An offering of a free heart will I give
thee, and praise thy name, O Lord :
because it is so comfortable.

For he hath delivered me out of all my
trouble : and mine eye hath seen his desire
upon mine enemies.

V. There are false witnesses risen up
against me.

R. And such as speak wrong.
Our Father, *secretly.*

GOOD FRIDAY.

From the Treatise of Saint Augustine the Bishop on the Psalms.

LESSON iv. On Psalm lxiv. 2

“**H**IDE me from the gathering together of the froward, and from the insurrection of wicked doers.” Now let us look upon our head himself. Many martyrs have suffered like things, but nothing shines out so brightly as the Head of Martyrs: in him we see best what they have gone through. He was protected from the multitude of the froward, God protecting himself, the Son himself, and the manhood which he was bearing, protecting his flesh: for he is the son of man, and he is the son of God. He is the son of God because of the form of God; he is the son of man because of the form of a servant, having in his power to lay down his life, and to take it again. What could his enemies do to Him? They killed the body, the soul they did not kill. Observe: it were a light thing therefore for the Lord to exhort the martyrs by word, if he had not strengthened them by his example.

R. Are ye come out as against a thief with swords and staves for to take me?

* I sat daily with you teaching in the temple, and ye laid no hold on me: and now behold when ye have scourged me, ye lead me to be crucified.

V. And when they had laid their hands on Jesus, and taken hold on him, he said to them: I sat daily.

TENEBRÆ.

LESSON v.

YE know what a gathering together there was of the froward Jews, and what an insurrection there was of wicked doers. What was the iniquity? Inasmuch as they willed to kill the Lord Jesus Christ. "Many good works," said he, "have I showed you : for which of those works do ye kill me ? " He endured all their infirm, he healed all their sick, he preached the kingdom of heaven, he held not his peace at their vices, so that these should have been displeasing to them rather than the physician by whom they were being healed. Ungrateful for all these his cures and remedies for them, like men delirious in a high fever, they rave at the physician who had come to heal them, and took counsel how they might destroy him : as though they would therein prove, whether he were indeed a man, that could die, or were something above men, and would not suffer himself to die. We perceive the word of these men themselves in the Wisdom of Solomon : "With a shameful death," say they, "let us condemn him. Let us examine him ; for by his own saying he shall be respected." For if truly he is the son of God, let him deliver him.

GOOD FRIDAY.

R. There was darkness, while the Jews crucified Jesus : and about the ninth hour Jesus cried with a loud voice : My God, why hast thou forsaken me ?
* And he bowed his head and gave up the ghost.

V. Jesus cried with a loud voice, and said : Father, into thy hands I commend my spirit. And he bowed.

LESSON vi.

“**T**HEY have whet their tongue like a sword.” Let not the Jews say : We did not put Christ to death. For to this end they delivered him up to Pilate the judge, in order that they themselves might seem as it were guiltless of his death. For when Pilate said to them : “ Take ye him and judge him ” ; they said : “ It is not lawful for us to put any man to death.” They wished to pour the iniquity of their crime upon a human judge : but did they deceive God who is a judge ? What Pilate did, his very doing of it made him somewhat a partaker of their crime ; but in comparison with them he was much less guilty. For he strove as far as he could to deliver him out of their hands. For to this end he scourged him, and brought him forth to them. Not in persecution he scourged the Lord, but wishing to satisfy their fury : that even so they might be moved

TENEBRÆ.

to pity, and cease from desiring his death, when they saw him scourged. This he did. But when they persisted, ye know how he washed his hands, and said, that he himself did it not, that he was innocent of the blood of that man. He did it nevertheless. But if he is guilty, because he did it though against his will: are they innocent who compelled him to do it? By no means. But he gave sentence against him, and commanded him to be crucified, and in a manner put him to death himself; and ye also, O ye Jews, killed him. How did ye kill him? with the sword of the tongue, for ye whetted your tongues. And when did ye smite him, but when ye cried out: Crucify him, crucify him?

R. I have given the dearly beloved of my soul into the hands of her enemies, and mine heritage is unto me as a lion in the forest: mine adversary crieth out against me, saying: Assemble yourselves together, and come to devour him: they have made my portion a desolate wilderness, and the whole land mourneth unto me: * because there was none found that would know me, or do me any good.

V. Men without mercy rose up against me, and spared not my soul. Because there was. I have given.

GOOD FRIDAY.

III. NOCTURN.

Ant. Defend me from them that rise up against me, O Lord, for lo, they lie waiting for my soul.

Ps. lix. *Eripe me.*

DELIVER me from mine enemies, O God: defend me from them that rise up against me.

O deliver me from the wicked doers: and save me from the bloodthirsty men.

For lo, they lie waiting for my soul: the mighty men are gathered against me, without any offence or fault of me, O Lord.

They run and prepare themselves without my fault: arise Thou therefore to help me, and behold.

Stand up, O Lord God of hosts, thou God of Israel, to visit all the heathen: and be not merciful unto them that offend of malicious wickedness.

They go to and fro in the evening: they grin like a dog, and run about through the city.

Behold, they speak with their mouth, and swords are in their lips: for who doth hear?

But thou, O Lord, shalt have them in derision: and thou shalt laugh all the heathen to scorn.

My strength will I ascribe unto thee: for thou art the God of my refuge.

TENEBRÆ.

God sheweth me his goodness plentifully : and God shall let me see my desire upon mine enemies.

Slay them not, lest my people forget it : but scatter them abroad among the people, and put them down, O Lord, our defence.

For the sin of their mouth, and for the words of their lips, they shall be taken in their pride : and why ? their preaching is of cursing and lies.

Consume them in thy wrath, consume them, that they may perish : and know that it is God that ruleth in Jacob, and unto the ends of the world.

And in the evening they will return : grin like a dog, and will go about the city.

They will run here and there for meat : and grudge if they be not satisfied.

As for me, I will sing of thy power, and will praise thy mercy betimes in the morning : for thou hast been my defence and refuge in the day of my trouble.

Unto thee, O my strength, will I sing : for thou, O God, art my refuge, and my merciful God.

Ant. Thou hast put away mine acquaintance far from me : I am so fast in prison that I cannot get forth.

Ps. lxxxviii. *Domine Deus.*

O LORD God of my salvation, I have cried day and night before thee : O let my prayer enter into thy presence, incline thine ear unto my calling.

GOOD FRIDAY.

For my soul is full of trouble : and
my life draweth nigh unto hell.

I am counted as one of them that go
down into the pit : and I have been even
as a man that hath no strength.

Free among the dead, like unto them
that are wounded, and lie in the grave :
who are out of remembrance, and are
cut away from thy hand.

Thou hast laid me in the lowest pit :
in a place of darkness, and in the deep.

Thine indignation lieth hard upon me :
and thou hast vexed me with all thy
storms.

Thou hast put away mine acquaintance
far from me : and made me to be abhorred
of them.

I am so fast in prison : that I cannot
get forth.

My sight faileth for very trouble :
Lord, I have called daily upon thee,
I have stretched forth my hands unto thee.

Dost thou show wonders among the
dead : or shall the dead rise up again,
and praise thee ?

Shall thy loving kindness be showed in
the grave : or thy faithfulness in destruc-
tion ?

Shall thy wondrous works be known in
the dark : and thy righteousness in the
land where all things are forgotten ?

TENEBRÆ.

Unto thee have I cried, O Lord : and early shall my prayer come before thee.

Lord, why abhorrest thou my soul : and hidest thou thy face from me ?

I am in misery, and like unto him that is at the point to die : even from my youth up thy terrors have I suffered with a troubled mind.

Thy wrathful displeasure goeth over me : and the fear of thee hath undone me.

They came round about me daily like water : and compassed me together on every side.

My lovers and friends hast thou put away from me : and hid mine acquaintance out of my sight.

Ant. They gather them together against the soul of the righteous : and condemn the innocent blood.

Ps. xciv. *Deus ultionum.*

O LORD God, to whom vengeance belongeth : thou God, to whom vengeance belongeth, show thyself.

Arise, thou judge of the world : and reward the proud after their deserving.

Lord, how long shall the ungodly : how long shall the ungodly triumph ?

How long shall all wicked doers speak so disdainfully : and make such proud boasting ?

GOOD FRIDAY.

They smite down thy people, O Lord :
and trouble thine heritage.

They murder the widow and the stranger
and put the fatherless to death.

And yet they say, Tush, the Lord shall
not see : neither shall the God of Jacob
regard it.

Take heed, ye unwise among the people :
O ye fools, when will ye understand ?

He that planted the ear, shall he not
hear : or he that made the eye, shall he
not see ?

Or he that nurtureth the heathen : it
is he that teacheth man knowledge, shall
not he punish ?

The Lord knoweth the thoughts of man :
that they are but vain.

Blessed is the man whom thou chas-
tenest, O Lord : and teachest him in thy law.

That thou mayest give him patience in
time of adversity : until the pit be digged
up for the ungodly.

For the Lord will not fail his people :
neither will he forsake his inheritance ;

Until righteousness turn again unto
judgment : all such as are true in heart
shall follow it.

Who will rise up with me against the
wicked : or who will take my part
against the evil-doers ?

If the Lord had not helped me : it had not
failed but my soul had been put to silence.

But when I said, My foot hath slipt :
thy mercy, O Lord, held me up.

TENEBRÆ.

In the multitude of the sorrows that I had in my heart : thy comforts have refreshed my soul.

Wilt thou have anything to do with the stool of wickedness : which imagineth mischief as a law ?

They gather them together against the soul of the righteous : and condemn the innocent blood.

But the Lord is my refuge : and my God is the strength of my confidence.

He shall recompense them their wickedness, and destroy them in their own malice : yea, the Lord our God shall destroy them.

V. They have spoken against me with false tongues.

R. They compassed me about also with words of hatred, and fought against me without a cause.

Our Father, *secretly*.

From the Epistle of Blessed Paul the Apostle to the Hebrews.

LESSON vii. Chaps. iv. and v.

LET us labour therefore to enter into that rest, lest any man fall after the same example of unbelief. For the Word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature

GOOD FRIDAY.

that is not manifest in his sight : but all things are naked and opened unto the eyes of him with whom we have to do. Seeing then that we have a great High Priest, That is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an High Priest which cannot be touched with the feeling of our infirmities ; but was in all points tempted like as we are, yet without sin.

R. They have delivered me over into the hands of the wicked, and cast me away among the ungodly, and spared not my soul : the mighty men are gathered together against Me : * And like giants they stood up against me.

V. Strangers are risen up against me, and tyrants seek after my soul. And like.

LESSON viii.

LET us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins : who can have compassion on the ignorant, and on them that are out of the way ; for that he himself also is compassed with infirmity. And by reason hereof he ought, as for the people, so also for himself, to offer for sins.

TENEBRÆ.

R. A wicked man betrayed Jesus to the chief priests and rulers, and to the elders of the people : * But Peter followed him afar off, that he might see the end.

V. And they led him away to Caiaphas the high priest, where the scribes and Pharisees were assembled. But Peter.

LESSON ix.

AND no man taketh this honour unto himself, but he that is called of God, as was Aaron. So also Christ glorified not himself to be made an high priest ; but he that said unto him : Thou art my son, to-day have I begotten thee. As he saith also in another place : Thou art a priest for ever after the order of Melchisedec. Who in the days of his flesh, when he had offered his prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared ; though he were a son, yet learned he obedience by the things which he suffered : and being made perfect, he became the author of eternal salvation unto all them that obey him : called of God an high priest after the order of Melchisedec.

R. Mine eyes are dim by reason of my weeping : for he is far from me, that comforteth me. Behold, all ye people, * If there be any sorrow like unto my sorrow.

V. O all ye that pass by the way, behold and see. If there be. Mine eyes.

GOOD FRIDAY.

AT LAUDS.

Ant. God spared not his own son,
but delivered him up for us all.

Ps. li. *Miserere.* As above on Wednesday.
(p. 46).

Ant. My spirit is vexed within me, and
my heart within me is desolate.

Ps. cxliii. *Domine, exaudi.*

HEAR my prayer, O Lord, and con-
sider my desire : hearken unto me
for thy truth and righteousness' sake.

And enter not into judgment with thy
servant : for in thy sight shall no man
living be justified.

For the enemy hath persecuted my
soul : he hath smitten my life down to
the ground : he hath laid me in the dark-
ness, as the men that have been long
dead.

Therefore is my spirit vexed within me :
and my heart within me is desolate.

Yet do I remember the time past ; I
muse upon all thy works : yea, I exercise
myself in the works of thy hands.

I stretch forth my hands unto thee :
my soul gaspeth unto thee as a thirsty
land.

Hear me, O Lord, and that soon, for
my spirit waxeth faint : hide not thy face
from me, lest I be like unto them that
go down into the pit.

O let me hear thy loving-kindness
betimes in the morning, for in thee is

TENEBRÆ.

my trust : show thou me the way that I should walk in, for I lift up my soul unto thee.

Deliver me, O Lord, from mine enemies : for I flee unto thee to hide me.

Teach me to do the thing that pleaseth thee, for thou art my God : let thy loving spirit lead me forth into the land of righteousness.

Quicken me, O Lord, for thy name's sake : and for thy righteousness' sake bring my soul out of trouble.

And of thy goodness slay mine enemies : and destroy all them that vex my soul ; for I am thy servant.

Ant. The malefactor said to the other : We receive the due reward of our deeds, but this man, what hath he done ? Remember me, O Lord, when thou comest into thy kingdom.

Ps. lxiii. *Deus, Deus meus.*

As above on Wednesday (p. 49).

Ant. When my soul was full of heaviness, O Lord, thou rememberedst mercy.

THE SONG OF HABAKKUK.

Domine audivi.

O LORD, I have heard thy speech : and was afraid.

O Lord, revive thy work : in the midst of the years.

In the midst of the years make known : in wrath remember mercy.

God came from Teman : and the holy one from mount Paran.

GOOD FRIDAY.

His glory covered the heavens : and the earth was full of his praise.

And his brightness was as the light : he had horns coming out of his hand.

And there was the hiding of his power : before him went the pestilence.

And burning coals went forth at his feet : he stood, and measured the earth.

He beheld, and drove asunder the nations : and the everlasting mountains were scattered.

The perpetual hills did bow : his ways are everlasting.

I saw the tents of Cushan in affliction : and the curtains of the land of Midian did tremble.

Was the Lord displeased against the rivers : was thine anger against the rivers ? was thy wrath against the sea ?

That thou didst ride upon thine horses : and thy chariots of salvation.

Thy bow was made quite naked : according to the oaths of the tribes, even thy word.

Thou didst cleave the earth with rivers : the mountains saw thee, and they trembled : the overflowing of the water passed by.

The deep uttered his voice : and lifted up his hands on high.

The sun and moon stood still in their habitation : at the light of thine arrows they went, and at the shining of thy glittering spear.

TENEBRÆ.

Thou didst march through the land in indignation : thou didst thresh the heathen in anger.

Thou wentest forth for the salvation of thy people : even for salvation with thine anointed.

Thou woundedst the head out of the house of the wicked : by discovering the foundation unto the neck.

Thou didst strike through with his staves the head of his villages : they came out as a whirlwind to scatter me.

Their rejoicing : was as to devour the poor secretly.

Thou didst walk through the sea with thine horses : through the heap of great waters.

When I heard, my belly trembled : my lips quivered at the voice.

Rottenness entered into my bones : and I trembled in myself.

That I might rest in the day of trouble : when he cometh up unto the people, he will invade them with his troops.

Although the fig-tree shall not blossom : neither shall fruit be in the vines.

The labour of the olive shall fail : and the fields shall yield no meat.

The flock shall be cut off from the fold : and there shall be no herd in the stalls.

Yet I will rejoice in the Lord : I will joy in the God of my salvation.

The Lord God is my strength : and he will make my feet like hinds' feet.

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Ps. cl. *Laudate Dominum.* (page 55).

Then shall be said, all standing :

V. He hath laid me in the darkness.

R. As the men that have been long dead.

Ant. And they set up over his head his accusation written : This is Jesus the King of the Jews.

LUKE i. 68-79. *Benedictus.* (page 55).

THE SONG OF ZACHARIAS.

Then shall be said, all kneeling :

V. Christ became obedient, &c. ; *and the rest, as at p. 57.*

GOOD FRIDAY.

MORNING OFFICE.

The Church commemorates every day the bloody sacrifice of Jesus Christ on the cross by a true and real unbloody sacrifice, in which she offers to God the same body and blood that were given for the sins of the world. But on Good Friday she offers no sacrifice, nor is there any consecration of the Holy Eucharist ; the Priest receiving the sacred Host which he had consecrated the day before. So that, in the office which is performed, instead of the Mass, she contents herself with a bare representation of the Passion, and makes it her chief business to expose to the faithful Jesus Christ crucified for them. For this end she reads such Lessons and Tracts as contain predictions of his coming for their redemption, and types of his immolation on the cross, and then she reads the history of the Passion, as related by St. John, to show how the Law and the prophets were verified by the Gospel.

The faithful by these Lessons are instructed in the mystery of this day, and therefore beg

GOOD FRIDAY.

with the Priest the fruit and application of this passion, by praying for all sorts of persons, even Schismatics, Heretics, Jews, and Pagans. None are excluded from the suffrages of the Church on a day when Jesus Christ prayed for his persecutors, and offered his blood to his Father for the salvation of those who shed it.

Next, both Priest and people adore Jesus Christ crucified, expressing their adoration by kneeling thrice before they kiss the cross. The veneration of the cross is as ancient as Christianity itself. If at the bare name of Jesus every knee should bend, what feelings should arise in a Christian breast at the sight of the sacred sign of redemption? It is not to the frail materials of the cross that we pay our adoration, but to him who on it offered for our sins the sacrifice of propitiation.

After the ceremony, the Priest brings back to the altar the body of our Lord with the same solemnity as it was carried from thence on Thursday, and finishes the office by receiving the sacred Victim that was slain this day for the redemption of mankind.

THE MASS.

The Priest and his Ministers, in black vestments, go to the Altar without lights and incense, and prostrate themselves before it, while the Acolytes cover it with one linen cloth. Then the Priest, with his Minister, goes up to the Altar, and a Reader reads the following lesson :

I will go and return to my place, till they acknowledge their offence, and seek my face : in their affliction they will seek me early. Come and let us return unto the Lord : for he hath torn, and he will heal us ; he hath smitten, and he will bind us up. After two days will he revive us : in the third day he will raise us up, and we shall live in his sight. Then shall we know, if we follow on to know the Lord : his going forth is prepared as the morning ; and he shall come unto us as the rain, as the latter and former rain unto the earth. O Ephraim, what shall I do unto thee ? O Judah, what shall I do unto thee ? for your goodness is as a morning cloud, and as the early dew it goeth away. Therefore have I hewed them by the prophets : I have slain them by the words of my mouth : and thy judgments are as the light that goeth forth. For I desired mercy, and not sacrifice ; and the knowledge of God more than burnt offerings.

GOOD FRIDAY.

THE TRACT.

LORD ! I heard what thou madest me hear, and I was afraid : I considered thy works and trembled.

V. Thou wilt appear between two animals ; when the years shall be accomplished, thou wilt make thyself known : when the time shall come, thou wilt be manifested.

V. When my soul shall be in trouble, thou wilt remember thy mercy, even in thy wrath.

V. God will come from Libanus, and the Holy One from the shady and dark mountain.

V. His majesty overspreads the heavens, and the earth is full of his praise.

THE COLLECT.

Let us pray.

Let us bend our knees.

R. Rise up.

O GOD ! from whom Judas received the punishment of his sin, and the thief the reward of his confession ; grant us the effects of thy mercy ; that as our Lord Jesus Christ at the time of his passion bestowed on each a different recompense of his merits, so having destroyed the old man in us, he may give us the grace of his resurrection ; who liveth, etc.

THE MASS.

THE SECOND LESSON.

AND the Lord spake unto Moses and Aaron in the land of Egypt, saying, This month shall be unto you the beginning of months : it shall be the first month of the year to you. Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house : and if the household be too little for the lamb, let him and his neighbour next unto his house take it according to the number of the souls : every man according to his eating shall make your count for the lamb. Your lamb shall be without blemish, a male of the first year : ye shall take it out from the sheep, or from the goats : and ye shall keep it up until the fourteenth day of the same month ; and the whole assembly of the congregation of Israel shall kill it in the evening. And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses wherein they shall eat it. And they shall eat the flesh in that night, roast with fire, and unleavened bread ; and with bitter herbs they shall eat it. Eat not of it raw, nor sodden at all with water, but roast with fire ; his head with his legs, and with the purtenance thereof. And ye shall let nothing of it remain until the

GOOD FRIDAY.

morning ; and that which remaineth of it until the morning ye shall burn with fire. And thus shall ye eat it ; with your loins girded, your shoes on your feet, and your staff in your hand : and ye shall eat it in haste : it is the Lord's passover.

THE COLLECTS.

ALMIGHTY God, we beseech thee graciously to behold this thy family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the cross ; who now liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. Amen.

ALMIGHTY and everlasting God, by whose Spirit the whole body of the Church is governed and sanctified : receive our supplications and prayers, which we offer before thee for all estates of men in thy holy Church, that every member of the same, in his vocation and ministry, may truly and godly serve thee ; through our Lord and Saviour Jesus Christ. Amen.

OMERCIFUL God, who hast made all men, and hatest nothing that thou hast made, nor desirest the death of a sinner, but rather that he should be converted and live : have mercy upon all Jews, Turks, infidels, and heretics ; and

THE MASS.

take from them all ignorance, hardness of heart, and contempt of thy Word ; and so fetch them home, blessed Lord, to thy flock, that they may be saved among the remnant of the true Israelites, and be made one fold under one shepherd, Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. Amen.

THE EPISTLE. Heb. x. 1.

THE law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. For then would they not have ceased to be offered ? because that the worshippers once purged should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins. Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me : in burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God. Above when he said, Sacrifice and offering and burnt offerings and offering for sin

GOOD FRIDAY.

thou wouldest not, neither hadst pleasure therein ; which are offered by the law ; then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all. And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins : but this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God ; from henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified. Whereof the Holy Ghost also is a witness to us : for after that he had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them ; and their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh ; and having an high priest over the house of God ; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed

THE MASS.

with pure water. Let us hold fast the profession of our faith without wavering (for he is faithful that promised); and let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is: but exhorting one another: and so much the more, as ye see the day approaching.

THE TRACT.

Psalm cxi. *Eripe me, Domine.*

DELIVER me, O Lord, from the evil man: and preserve me from the wicked man.

Who imagine mischief in their hearts: and stir up strife all the day long.

They have sharpened their tongues like a serpent: adder's poison is under their lips.

Keep me, O Lord, from the hands of the ungodly: preserve me from the wicked men, who are purposed to overthrow my goings.

The proud have laid a snare for me, and spread a net abroad with cords: yea, and set traps in my way.

I said unto the Lord, Thou art my God: hear the voice of my prayers, O Lord.

O Lord God, thou strength of my health: thou hast covered my head in the day of battle.

GOOD FRIDAY.

Let not the ungodly have his desire,
O Lord : let not his mischievous imagination prosper, lest they be too proud.

Let the mischief of their own lips fall upon the head of them : that compass me about.

Let hot burning coals fall upon them : let them be cast into the fire, and into the pit, that they never rise up again.

A man full of words shall not prosper upon the earth : evil shall hunt the wicked person to overthrow him.

Sure I am that the Lord will avenge the poor : and maintain the cause of the helpless.

The righteous also shall give thanks unto thy name : and the just shall continue in thy sight.

The Tract ended, the reading of the Passion begins.

The Passion of our Lord JESUS Christ according to S. John.

S. John xviii. 1.

WHEN Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples. And Judas also, which betrayed him, knew the place : for Jesus oftentimes resorted thither with his disciples. Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns

THE MASS.

and torches and weapons. Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye? They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, which betrayed him, stood with them. As soon then as he had said unto them, I am he, they went backward, and fell to the ground. Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth. Jesus answered, I have told you that I am he: if therefore ye seek me, let these go their way: that the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none. Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus. Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my father hath given me, shall I not drink it? Then the band and the captain and officers of the Jews took Jesus, and bound him, and led him away to Annas first; for he was father in law to Caiaphas, which was the high priest that same year. Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people. And Simon Peter followed Jesus, and so did another disciple: that disciple was known unto the high priest, and went in with Jesus

GOOD FRIDAY.

into the palace of the high priest. But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter. Then saith the damsel that kept the door unto Peter, Art not thou also one of this man's disciples? He saith, I am not. And the servants and officers stood there, who had made a fire of coals ; for it was cold : and they warmed themselves : and Peter stood with them, and warmed himself. The high priest then asked Jesus of his disciples, and of his doctrine. Jesus answered him, I spake openly to the world ; I ever taught in the synagogue, and in the temple, whither the Jews always resort ; and in secret have I said nothing. Why askest thou me ? ask them which heard me, what I have said unto them : behold, they know what I said. And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so ? Jesus answered him, If I have spoken evil, bear witness of the evil : but if well, why smitest thou me ? Now Annas had sent him bound unto Caiaphas the high priest. And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also one of his disciples ? He denied it, and said, I am not. One of the servants of

THE MASS.

the high priest, being his kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him? Peter then denied again: and immediately the cock crew. Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover. Pilate then went out unto them, and said, What accusation bring ye against this man? They answered and said unto him, If he were not a malefactor, we would not have delivered him up to thee. Then said Pilate unto them, Take ye him and judge him, according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death: That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die. Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews? Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me? Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done? Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from

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hence. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all. But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews? Then cried they all again, saying, Not this man but Barabbas. Now Barabbas was a robber.

THE GOSPEL. S. John xix. i.

PILATE therefore took Jesus, and scourged him. And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, and said, Hail, King of the Jews! and they smote him with their hands. Pilate therefore went forth again, and saith unto them, Behold I bring him forth to you, that ye may know that I find no fault in him. Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man! When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him.

THE MASS.

Pilate saith unto them, Take ye him, and crucify him : for I find no fault in him. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God. When Pilate therefore heard that saying, he was the more afraid ; and went again into the judgment hall, and saith unto Jesus, Whence art thou ? But Jesus gave him no answer. Then saith Pilate unto him, Speakest thou not unto me ? knowest thou not that I have power to crucify thee, and have power to release thee ? Jesus answered, Thou couldest have no power at all against me, except it were given thee from above : therefore he that delivered me unto thee hath the greater sin. And from thenceforth Pilate sought to release him : but the Jews cried out, saying, If thou let this man go, thou art not Cæsar's friend : whosoever maketh himself a king, speaketh against Cæsar. When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the passover, and about the sixth hour : and he saith unto the Jews, Behold your King ! But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King ? The chief priests answered, We have no king but

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Cæsar. Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away.

And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha: where they crucified him, and two other with him, on either side one, and Jesus in the midst. And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city; and it was written in Hebrew, and Greek, and Latin. Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews: but that he said, I am the King of the Jews. Pilate answered, What I have written I have written. Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did. Now there stood by the cross of Jesus his mother, and his mother's

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sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son ! Then saith he to the disciple, Behold thy mother ! And from that hour that disciple took her unto his own home. After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vinegar : and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. When Jesus therefore had received the vinegar he said, It is finished : and he bowed his head, and gave up the ghost. The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day (for that sabbath day was an high day), besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs : but one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. And he that saw it bare record, and his record is true : and he knoweth that he saith true, that ye might believe. For these things were

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done, that the scripture should be fulfilled, A bone of him shall not be broken. And again another scripture saith, They shall look on him whom they pierced.

THE SOLEMN COLLECTS.

LET us pray, beloved brethren ! for the holy Church of God ; that our God and Lord will be pleased to give it peace, maintain it in union, and preserve it over the earth ; subjecting to it the princes and potentates of the world ; and grant us, who live in peace and tranquillity, grace to glorify God the Father Almighty.

Let us pray.

Let us bend our knees.

R. Rise up.

ALMIGHTY and everlasting God ! who, by Christ, hast revealed thy glory to all nations ; preserve the works of thy mercy ; that thy Church, spread over the whole world, may persevere with a constant faith in the confession of thy name ; through the same Lord Jesus Christ, etc.

R. Amen.

Let us pray also for our Bishop N., that our Lord God, who elected him to the order of the Episcopacy, will preserve him in health and safety, for the good of his

THE MASS.

holy Church, to govern the holy people of God.

Let us pray.

Let us bend our knees.

R. Rise up.

ALMIGHTY and everlasting God !
by whose judgment all things are founded ; mercifully regard our prayers, and by thy goodness preserve our Bishop, chosen for us ; that the Christian people, who are governed by thy authority, may increase the merits of their faith under so great a Prelate ; through our Lord Jesus Christ, etc.

R. Amen.

Let us pray also for all Bishops, Priests, Deacons, Sub-Deacons, Acolytes, Exorcists, Readers, Porters, Confessors, Virgins, Widows, and for all the holy people of God.

Let us pray.

Let us bend our knees.

R. Rise up.

ALMIGHTY and everlasting God !
by whose spirit the whole body of the Church is sanctified and governed ; hear our prayers for all orders ; that, by the assistance of thy grace, thou mayest be faithfully served by all degrees ; through our Lord, in the unity of the same, etc.

R. Amen.

GOOD FRIDAY.

Let us pray also for our catechumens ; that our Lord God will open the ears of their hearts, and the gate of his mercy ; that having received by the laver of regeneration the remission of all their sins, they also may belong to our Lord Jesus Christ.

Let us pray.

Let us bend our knees.

R. Rise up.

ALMIGHTY and everlasting God ! who always makest thy Church fruitful in new children ; increase the faith and understanding of our catechumens ; that being regenerated in the waters of baptism, they may be admitted into the society of thy adopted children ; through our Lord.

R. Amen.

Let us pray, beloved brethren, to God the Father Almighty, that he will purge the world of all errors, cure diseases, drive away famine, open prisons, break chains, grant a safe return to travellers, health to the sick, and a secure haven to such as are at sea.

Let us pray.

Let us bend our knees.

R. Rise up.

THE MASS.

ALMIGHTY and everlasting God !
the comfort of the afflicted, and the
strength of those that labour ; let the
prayers of those that call upon thee in
any trouble be heard by thee ; that all
may, with joy, find the effects of thy
mercy in their necessities ; through our
Lord.

R. Amen.

Let us pray also for heretics and
schismatics ; that our Lord God will be
pleased to deliver them from all their
errors, and recall them to our holy
mother the Catholic and Apostolic Church.

Let us pray.

Let us bend our knees.

R. Rise up.

ALMIGHTY and everlasting God !
who savest all, and wilt have no
man perish ; look on the souls that are
seduced by the deceit of the devil, that
the hearts of those who err, having laid
aside all heretical malice, may repent and
return to the unity of thy truth ; through
our Lord.

R. Amen.

Let us pray also for the perfidious Jews ;
that our Lord God will withdraw the veil
from their hearts ; that they also may
acknowledge our Lord Jesus Christ.

Amen is here omitted.

GOOD FRIDAY.

ALMIGHTY and everlasting God ! who deniest not thy mercy even to the perfidious Jews ; hear our prayers, which we pour forth for the blindness of that people : that by acknowledging the light of thy truth, which is Christ, they may be brought out of their darkness, through the same Lord.

R. Amen.

Let us pray also for the Pagans : that Almighty God will take iniquity out of their hearts : that quitting their idols, they may be converted to the true and living God, and his only Son Jesus-Christ, our God and Lord.

Let us pray.

Let us bend our knees.

R. Rise up.

ALMIGHTY and everlasting God ! who seekest not the death but the life of sinners ; mercifully hear our prayers, and deliver them from the worship of idols ; and for the praise and glory of thy name, admit them into thy holy Church ; through our Lord.

R. Amen.

After the Prayers, the Priest puts off his vestment, and taking from the altar the cross covered with a veil, he goes to the Epistle corner, where he uncovers the top of it, and shows it to the people, singing the Antiphon

Behold the wood of the cross

THE MASS.

Then the Deacons and Sub-Deacons join with him in singing the rest :

On which the Salvation of the world was hanged.

Come, let us adore.

From thence the Priest proceeds to the right side of the altar, where he uncovers the right arm of the cross, singing a second time, Behold the wood, as before. Lastly, he goes to the middle of the altar, and uncovers the whole cross, singing a third time, Behold the wood, as before. After which he carries it to a place prepared before the altar, where he adores, first himself, and then the clergy and laity, all kneeling thrice on both knees and kissing the feet of the crucifix. What follows may be sung wholly or in part.

During the adoration, two chanters in the middle of the choir sing the following verse :

THE REPROACHES.

(To be sung all Kneeling).

O MY people, what have I done to thee ? or wherein have I wearied thee ? Answer me.

Because I brought thee out of the land of Egypt, thou hast prepared a cross for thy Saviour.

Holy God ; holy and mighty ; holy and immortal ; have mercy upon us.

Because I led thee through the wilderness forty years, and fed thee with manna, and brought thee into a land exceeding good, thou hast prepared a cross for thy Saviour.

Holy God, etc.

GOOD FRIDAY.

What could I have done more for thee that I have not done? I planted thee indeed my choicest vine, and thou hast turned for me into exceeding bitterness: thou gavest vinegar to quench my thirst, and piercedst with a lance the side of thy Saviour.

Holy God, etc.

For thy sake scourged I Egypt with its first-born: and thou didst deliver me to be scourged.

O my people, what have I done to thee? or wherein have I wearied thee? Answer me.

I brought thee out of Egypt, drowning Pharaoh in the Red Sea; and thou didst deliver me to the chief priests.

O my people, what have I done unto thee? or wherein have I wearied thee? Answer me.

I opened the sea before thee: and thou openedst my side with a spear.

O my people, etc.

I went before thee in a pillar of cloud: and thou leddest me before Pilate's judgment seat.

O my people, etc.

I fed thee with manna in the desert: and thou didst fall on me with swords and staves.

O my people, etc.

THE MASS.

I gave thee to drink of the water of salvation from the rock : and thou gavest me gall and vinegar.

O my people, etc.

For thee I smote the kings of the Canaanites : and thou didst smite my head with a reed.

O my people, etc.

I gave thee a royal sceptre : and thou gavest my head a crown of thorns.

O my people, etc.

I exalted thee to great honor : and thou didst lift me up upon the gibbet of the cross.

O my people, etc.

Ant. We venerate thy cross, O Lord, and praise and glorify thy holy resurrection : for, behold, through the wood joy has come to the whole world.

Psalm lxxvii. *Deus misereatur* (p. 50).

Ant. We venerate, etc.

HYMN. *Cruz Fidelis.*

Faithful cross ! above all other,

One and only noble tree !

None in foliage, none in blossom,

None in fruit thy peer may be :

Sweetest wood, and sweetest iron !

Sweetest weight is hung on thee.

GOOD FRIDAY.

Thirty years among us dwelling,
His appointed time fulfilled,
Born for this, he meets his passion,
For that this he freely willed :
On the cross the Lamb is lifted,
Where his life-blood shall be spilled.

Repeat Faithful cross

He endured the nails, the spitting,
Vinegar, and spear, and reed ;
From that holy body broken
Blood and water forth proceed :
Earth, and stars, and sky, and ocean,
By that flood from stain are freed.

Repeat Sweetest wood

Bend thy boughs, O tree of glory !
Thy relaxing sinews bend ;
For awhile the ancient rigour,
That thy birth bestowed, suspend ;
And the king of heavenly beauty
On thy bosom gently tend !

Repeat Faithful cross

Thou alone wert counted worthy
This world's ransom to uphold ;
For a shipwrecked race preparing
Harbour, like the Ark of old ;
With the sacred blood anointed
From the smitten lamb that rolled.

Repeat Sweetest wood

THE MASS.

To the Trinity be glory
Everlasting, as is meet :
Equal to the Father, equal
To the Son, and Paraclete ;
Trinal Unity, whose praises
All created things repeat

When the adoration of the cross is almost finished, the candles upon the altar are lighted ; and after the adoration, the cross is placed again upon the altar. Then the Priest with his Ministers and Clergy goes in procession to the place where the Blessed Sacrament was put the day before ; from whence he brings It back in the same order as It was carried thither. During the procession is sung the following :

HYMN. *Vexilla Regis.*

THE royal banners forward go ;
The cross shines forth in mystic
glow ;
Where he in flesh, our flesh who made,
Our sentence bore, our ransom paid.
Where deep for us the spear was dyed,
Life's torrent rushing from his side,
To wash us in that precious flood,
Where mingled water flowed, and blood.
Fulfilled is all that David told
In true prophetic song of old ;
Amidst the nations God, saith he,
Hath reigned and triumphed from the tree.
O tree of beauty, tree of light !
O tree with royal purple dight !
Elect on whose triumphal breast
Those holy limbs should find their rest.

GOOD FRIDAY.

On whose dear arms, so widely flung,
The weight of this world's ransom hung ;
The price of human kind to pay,
And spoil the spoiler of his prey.

O cross, our one reliance, hail !
This holy Passion-tide, avail
To give fresh merit to the saint,
And pardon to the penitent.

The Priest, having come back to the altar, places the holy Sacrament on it, censes it on his knees, and lays the sacred Host on the corporal. Then wine and water are put into the chalice, which is set on the altar, and the incense is put into the censer ; with which the Priest censes the sacred Host and the offerings of wine and water.

The Priest then says some private prayers and the Our Father, in which all join, and then receives the Blessed Sacrament. The vessels are then cleansed and without any further prayers the sacred Ministers leave the altar in silence.



COMMEMORATION
OF THE
THREE HOURS' AGONY
OF
OUR MOST HOLY REDEEMER
UPON THE CROSS.

THE COMMEMORATION
OF THE
THREE HOURS' AGONY.

They crucified him.

O COME and mourn with me awhile ;
And tarry here the cross beside ;
Oh, come, together let us mourn ;
Jesus, our Lord, is crucified.

Have we no tears to shed for him,
While soldiers scoff and Jews deride ?
Ah ! look how patiently he hangs ;
Jesus, Our Lord, is crucified !

Seven times he spake, seven words of love ;
And all three hours his silence cried
For mercy on the souls of men ;
Jesus, our Lord, is crucified !

Oh, love of God ! Oh, sin of man !
In this dread act your strength is tried,
And victory remains with love :
For thou, our Lord, art crucified !

In the name of the Father, and of the
Son, and of the Holy Ghost. Amen.

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

OUR Father, who art in heaven.
Hallowed be thy name. Thy king-
dom come. Thy will be done on earth,
As it is in heaven. Give us this day our
daily bread. And forgive us our trespasses,

THE THREE HOURS' AGONY.

As we forgive those who trespass against us. And lead us not into temptation ; But deliver us from evil : For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

DIRECT us, O Lord, in all our doings, with thy most gracious favor, and further us with thy continual help : that in all our works begun, continued, and ended in thee, we may glorify thy holy name, and finally, by thy mercy, obtain everlasting life : through Jesus Christ our Lord. Amen.

THE FIRST WORD.

" FATHER ! FORGIVE THEM, FOR THEY KNOW NOT WHAT THEY DO."

" *Is it nothing to you, all ye that pass by ? Behold, and see if there be any sorrow like unto my sorrow.*"

SEE the destined day arise !
See, a willing sacrifice ;
Jesus, to redeem our loss,
Hangs upon the shameful cross !

Jesu, who but thou had borne,
Lifted on that tree of scorn,
Every pang and bitter throe,
Finishing thy life of woe ?

Who but thou had dared to drain,
Steeped in gall, the cup of pain ;
And with tender body bear
Thorns, and nails, and piercing spear ?

GOOD FRIDAY.

Thence the cleansing water flowed,
Mingled from thy side with blood ;
Sign to all attesting eyes
Of the finished sacrifice.

Holy Jesu, grant us grace
In that sacrifice to place
All our trust for life renewed,
Pardoned sin, and promised good.

THE MEDITATION.

V. The Lord be with you.
R. And with thy spirit.

Let us pray.

O Lamb of God, who takest away the
sins of the world ;

Grant us thy peace.

O Lamb of God, who takest away the
sins of the world ;

Have mercy upon us.

O Christ, hear us.

O Christ, hear us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Christ, have mercy upon us.

Christ, have mercy upon us.

THE THREE HOURS' AGONY.

Lord, have mercy upon us.

Lord, have mercy upon us.

Our Father, etc.

V. O Lord, deal not with us according to our sins.

R. Neither reward us according to our iniquities.

O SAVIOUR of the world, who by thy cross and precious blood hast redeemed us, save us and help us, we humbly beseech thee, O Lord.

We adore thee, O Christ, and we bless thee.

Ans. Because by thy cross thou hast redeemed the world.

(The same after each meditation.)

JESU, in thy dying woes,
Even while thy life-blood flows,
Craving pardon for thy foes ;
Hear us, Holy Jesu.

Saviour, for our pardon sue,
When our sins thy pangs renew,
For we know not what we do ;
Hear us, Holy Jesu.

Oh ! may we, who mercy need,
Be like thee, in heart and deed,
When with wrong our spirits bleed ;
Hear us, Holy Jesu.

SILENT MEDITATION AND PRAYER.

GOOD FRIDAY.

ALMIGHTY and everlasting God, who hatest nothing that thou hast made, and dost forgive the sins of all those who are penitent ; create and make in us new and contrite hearts, that we, worthily lamenting our sins, and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness ; through Jesus Christ our Lord. Amen.

O LORD, who hast taught us that all our doings without charity are nothing worth ; send thy holy Ghost, and pour into our hearts that most excellent gift of charity, the very bond of peace and of all virtues, without which whosoever liveth is counted dead before thee. Grant this for thine only Son Jesus Christ's sake. Amen.

O MOST Beloved Lord Jesus Christ, who for love of me didst suffer agonies on the Cross, that thou mightest by thy sufferings pay the debt of my sins ; and even in that hour of thy Passion didst pray for my pardon from God's eternal justice, have mercy on all Christians in the hour of death, and on me in my last agony. Through the merits of thy most precious blood, shed for our salvation, give me a true and deep sorrow for my sins, and grant that at the hour of my

THE THREE HOURS' AGONY.

death I may in peace and confidence breathe out my soul into the bosom of thine infinite mercy. Amen.

Our Father, etc.

Glory be to the Father, etc.

V. Have mercy on us, O Lord.

R. Have mercy on us.

O MY God, I believe in thee, I hope in thee, I love thee, and I grieve that I have so often wounded thee by my sins. Amen.

(Use from "Our Father" to the end after each series of private prayers. If the Silence still continues, then say one of the Penitential Psalms at each Interval.—Use here Psalm vi.)

THE SECOND WORD.

"TO-DAY SHALT THOU BE WITH ME IN PARADISE."

"Lord, remember me."

O THOU, from whom all goodness flows,

I lift my heart to thee ;
In all my sorrows, conflicts, woes,
Dear Lord, remember me.

When on my aching, burdened heart
My sins lie heavily,
Thy pardon grant, thy peace impart :
In love, remember me.

When trials sore obstruct my way,
And ills I cannot flee,
O let my strength be as my day :
For good, remember me.

GOOD FRIDAY.

If worn with pain, disease, and grief,
This feeble frame should be,
Grant patience, rest, and kind relief :
Hear and remember me.

And oh, when in the hour of death
I own thy just decree,
Be this the prayer of my last breath,
Dear Lord, remember me.

THE MEDITATION.

(*See pp. 128 and 129.*)

JESU, pitying the sighs
Of the thief who near thee dies,
Promising him Paradise :
Hear us, Holy Jesu.

May we, in our guilt and shame,
Still thy love and mercy claim,
Calling humbly on thy name :
Hear us, Holy Jesu.

Oh ! remember us who pine,
Looking from our cross to thine,
Cheer our souls with hope divine :
Hear us, Holy Jesu.

SILENCE.

THE THREE HOURS' AGONY.

O HOLY Jesus, who of thine infinite goodness, didst accept the conversion of a sinner on the cross ; open thine eye of mercy upon this thy servant, who desireth pardon and forgiveness, though at my latest hour I turn to thee. Renew in me whatsoever hath been decayed by the fraud and malice of the devil, or by my own carnal will and frailness. Consider my contrition ; accept my repentance ; and forasmuch as I put my full trust only in thy mercy, impute not unto me my former sins, but strengthen me with thy blessed spirit ; and when thou art pleased to take me hence, take me unto thy favor. This I beg through thy merits, O Lord, my Saviour and my Redeemer. Amen.

ALMIGHTY and everlasting God, who art always more ready to hear than we to pray, and art wont to give more than either we desire or deserve, pour down upon us the abundance of thy mercy ; forgiving us those things whereof our conscience is afraid, and giving us those good things which we are not worthy to ask but through the merits and mediation of Jesus Christ, thy Son, our Lord. Amen.

O MOST Beloved Lord Jesu Christ, who for love of me didst suffer agonies on the cross, and who with such readiness and loving kindness didst reward the faith of the penitent thief, when in the

GOOD FRIDAY.

midst of thy humiliation he acknowledged thee to be the Son of God. O thou who hadst mercy on him, and didst promise him to be with thee in Paradise, have mercy on all Christians at their death, and on me in my last agony. Through the merits of thy most precious blood give me such firm and unwavering faith in thee that my faith may not be shaken by any suggestion of the devil, and that I may attain to dwell with thee in Paradise. Amen.

Our Father, etc. (*as before*, p. 131).
(*Use here Psalm xxxii.*)

THE THIRD WORD.

"WOMAN ! BEHOLD THY SON. SON ! BEHOLD THY MOTHER."

"*Now there stood by the Cross of Jesus, his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene, and the disciple whom he loved.*"

SWEET the moments, rich in blessing,
Which before the cross I spend ;
Life, and health, and peace possessing,
From the sinner's dying friend.

Here I kneel, in wonder viewing
Mercy poured in streams of blood ;
Precious drops, for pardon suing,
Make, and plead my peace with God.

Truly blessed is the station,
Low before his cross to lie ;
While I see divine compassion
Pleading in his dying eye.

THE THREE HOURS' AGONY.

Lord, in loving contemplation
Fix my heart and eyes on thee,
Till I taste thy full salvation
And thine unveil'd glories see.

THE MEDITATION.

(See pp. 128 and 129.)

JESU, loving to the end
Her whose heart thy sorrows rend,
And thy dearest human friend :

Hear us, Holy Jesu.

May we in thy sorrows share,
And for thee all peril dare,
And enjoy thy tender care :

Hear us, Holy Jesu.

May we all thy loved ones be,
All one holy family,
Loving for the love of thee :

Hear us, Holy Jesu.

SILENCE

WE beseech thee, O Lord, pour thy
grace into our hearts ; that as we
have known the incarnation of thy Son
Jesus Christ by the message of an angel,
so by his cross and passion we may be
brought unto the glory of his resurrection ;
through the same Jesus Christ our Lord.
Amen.

GOOD FRIDAY.

O ALMIGHTY God, who hast knit together thine elect in one communion and fellowship, in the mystical body of thy Son, Christ our Lord ; grant us grace so to follow thy blessed saints in all virtuous and godly living, that we may come to those unspeakable joys which thou hast prepared for those who unfeignedly love thee ; through Jesus Christ our Lord. Amen.

O MOST Beloved Lord Jesu Christ, who for love of me didst suffer agonies on the cross, and forgetful of thine own sufferings in thy care for thy Blessed Mother didst commend her to the love of thy beloved disciple, and thus leave us such an example of thy love, have mercy on all Christians at their death, and on me in my last agony. Preserve ever in my heart a firm hope in the infinite merits of thy most precious blood, that I may be a partaker of thy love, and through thee may be saved from the eternal misery which my sins have deserved. Amen.

Our Father, etc., (*as before*, p. 131).

(*Use here Psalm xxxviii.*)

THE THREE HOURS' AGONY.

THE FOURTH WORD.

" MY GOD ! MY GOD ! WHY HAST THOU FORSAKEN
ME ? "

*" Surely he hath borne our griefs and carried our
sorrows."*

WHEN our heads are bowed with woe,
When our bitter tears o'erflow,
When we mourn the lost, the dear,
Jesu, Son of Mary, hear.

Thou our throbbing flesh hast worn,
Thou our mortal griefs hast borne,
Thou hast shed the human tear :
Jesu, Son of Mary, hear.

When the solemn death-bell tolls
For our own departing souls,
When our final doom is near,
Jesu, Son of Mary, hear.

Thou hast bowed the dying head,
Thou the blood of life hast shed,
Thou hast filled a mortal bier ;
Jesu, Son of Mary, hear.

When the heart is sad within,
With the thought of all its sin,
When the spirit shrinks with fear,
Jesu, Son of Mary, hear.

Thou the shame, the grief hast known,
Though the sins were not thine own ;
Thou hast deigned their load to bear,
Jesu, Son of Mary, hear.

GOOD FRIDAY.

THE MEDITATION.

(See pp. 128 and 129.)

JESU, whelmed in fears unknown,
With our evil left alone,
While no light from heaven is shown :
Hear us, Holy Jesu.

When we vainly seek to pray,
And our hope seems far away,
In the darkness be our stay :
Hear us, Holy Jesu.

Though no Father seems to hear,
Though no light our spirits cheer,
Tell our faith that God is near :
Hear us, Holy Jesu.

SILENCE.

WE humbly beseech thee, O Father,
mercifully to look upon our in-
firmities ; and, for the glory of thy name,
turn from us all those evils that we most
justly have deserved ; and grant that in
all our troubles we may put our whole
trust and confidence in thy mercy, and
evermore serve thee in holiness and pure-
ness of living, to thy honour and glory ;
through our only mediator and advocate,
Jesus Christ our Lord. Amen.

THE THREE HOURS' AGONY.

O GOD, the protector of all that trust in thee, without whom nothing is strong, nothing is holy; increase and multiply upon us thy mercy; that, thou being our ruler and guide, we may so pass through things temporal that we finally lose not the things eternal. Grant this, O heavenly Father, for Jesus Christ's sake, our Lord. Amen.

O MOST Beloved Lord Jesu Christ, who for love of me didst suffer agonies on the cross, and, adding suffering to suffering, didst endure with infinite patience, not only Thy many bodily tortures, but the most heavy affliction of spirit through being forsaken by thy Eternal Father, have mercy on all Christians at their death, and on me in my last agony. Through the merits of thy most precious blood, give me grace to bear with true patience all the sufferings of my last agony, that so uniting them with thine, I may be a partaker of thy glory hereafter. Amen.

Our Father, etc. (*as before*, p. 131).

(*Use here Psalm li.*)

THE FIFTH WORD.

" I THIRST."

" *My soul thirsteth for thee, my flesh also longeth after thee; in a barren and dry land where no water is.*"

FAR from my heavenly home,
Far from my father's breast,
Fainting I cry, blest Spirit come,
And speed me to my rest.

GOOD FRIDAY.

My spirit homeward turns,
And fain would thither flee ;
My heart, O Sion, droops and yearns,
When I remember thee.

To thee, to thee I press,
A dark and toilsome road ;
When shall I pass the wilderness,
And reach the saints' abode ?

God of my life, be near :
On thee my hopes I cast :
O guide me through the desert here,
And bring me home at last.

THE MEDITATION.

(See pp. 128 *and* 129.)

JESUS, in thy thirst and pain,
While thy wounds thy life-blood
drain,
Thirsting more our love to gain :
Hear us, holy Jesu.

Thirst for us in mercy still,
All thy holy work fulfil,
Satisfy thy loving will :
Hear us, holy Jesu.

May we thirst thy love to know :
Lead us in our sin and woe,
Where the healing waters flow.
Hear us, Holy Jesu.

SILENCE.

THE THREE HOURS' AGONY.

O ALMIGHTY God, who alone canst order the unruly wills and affections of sinful men ; grant unto thy people, that they may love the thing which thou commandest, and desire that which thou dost promise ; that so, among the sundry and manifold changes of the world, our hearts may surely there be fixed, where true joys are to be found ; through Jesus Christ our Lord. Amen.

O GOD, who hast prepared for those who love thee such good things as pass man's understanding ; pour into our hearts such love toward thee, that we, loving thee above all things, may obtain thy promises, which exceed all that we can desire ; through Jesus Christ our Lord. Amen.

O MOST Beloved Lord Jesus Christ, who for love of me didst suffer agonies on the cross, and who, to all thy shame and all thy sufferings, wouldest if needful willingly have added yet more, so that all men might be saved ; since all the torments of thy passion did not allay the thirst of thy tender heart, have pity on all Christians at their death, and on me in my last agony. Through the merits of thy most precious blood enkindle in my heart such a fire of thy love that I may thirst for thy glory here, and with earnest

GOOD FRIDAY.

longings desire to be united to thee here-
after throughout the ages of eternity.
Amen.

Our Father, etc. (*as before*, p. 131).

(*Use here Psalm cii.*)

THE SIXTH WORD.

"IT IS FINISHED."

"*He said, It is finished : and he bowed his head,
and gave up the ghost.*"

'TIS finished : so the Saviour cried,
And meekly bow'd his head and died :

'Tis finished : yes, the work is done,
The battle fought, the victory won.

'Tis finished : all that heaven decreed,
And all the ancient prophets said,
Is now fulfill'd, as long designed,
In me, the Saviour of mankind.

'Tis finished : Aaron now no more
Must stain his robes with purple gore :
The sacred veil is rent in twain,
And Jewish rites no more remain.

'Tis finished : this my dying groan
Shall sins of every kind atone :
Millions shall be redeem'd from death
By this, my last expiring breath.

'Tis finished : Heaven is reconciled,
And all the powers of darkness spoiled :
Peace, love, and happiness again
Return and dwell with sinful men.

THE THREE HOURS' AGONY.

'Tis finished : let the joyful sound
Be heard through all the nations round :
'Tis finish'd : let the echo fly
Through heaven and hell, through earth
and sky.

THE MEDITATION.

(*See pp. 128 and 129.*)

JESU, all our ransom paid,
All thy Father's will obeyed,
Be thy sufferings perfect made :
Hear us, Holy Jesu.

Save us in our soul's distress,
Be our help to cheer and bless,
While we grow in holiness :
Hear us, Holy Jesu.

Brighten all our heavenward way,
With an ever holier ray,
Till we pass to perfect day :
Hear us, Holy Jesu.

SILENCE.

O GOD, Holy Ghost, sanctifier of the faithful, visit, we pray thee, this congregation with thy love and favour ; enlighten their minds more and more with the light of the everlasting gospel ; graft in their hearts a love of the truth ; increase in them true religion ; nourish them with all goodness ; and of thy great mercy keep

GOOD FRIDAY.

them in the same, O blessed Spirit, whom, with the Father and the Son together, we worship and glorify as one God, world without end. Amen.

ALMIGHTY and merciful God, of whose only gift it cometh that thy faithful people do unto thee true and laudable service ; grant, we beseech thee, that we may so faithfully serve thee in this life, that we fail not finally to attain thy heavenly promises ; through the merits of Jesus Christ our Lord. Amen.

O MOST Beloved Lord Jesu Christ, who for love of me didst suffer agonies on the cross, and from that throne of truth didst announce the completion of the work of our redemption, through which from being children of wrath we have become children of God and heirs of eternal life, have pity upon all Christians at their death, and on me in my last agony. Through the merits of thy most precious blood detach me entirely from love of the world, and from love of self, and from all creatures, and at the moment of my death enable me to offer to thee the sacrifice of my life, and to seek from thee the pardon of all my sins. Amen.

Our Father, etc. (*as before*, p. 131).

(*Use here Psalm cxxx.*)

THE THREE HOURS' AGONY.

THE SEVENTH WORD.

"FATHER, INTO THY HANDS I COMMEND MY SPIRIT."

O SACRED head surrounded
By crown of piercing thorn !
O bleeding head, so wounded,
Reviled, and put to scorn !
Death's pallid hue comes o'er thee,
The glow of life decays,
Yet angel-hosts adore thee,
And tremble as they gaze.
I see thy strength and vigour,
All fading in the strife,
And death with cruel rigour,
Bereaving thee of life ;
O agony and dying !
O love to sinners free !
Jesu, all grace supplying,
Oh, turn thy face on me.
In this, thy bitter passion,
Good shepherd, think of me
With thy most sweet compassion,
Unworthy though I be :
Beneath thy cross abiding
Forever would I rest,
In thy dear love confiding,
And with thy presence blest.
Be near when I am dying,
Oh, show thy cross to me :
And to my succour flying,
Come, Lord, and set me free.
These eyes new faith receiving,
From Jesus shall not move ;
For he, who dies believing,
Dies safely through thy love.

GOOD FRIDAY.

THE MEDITATION.

(See pp. 128 and 129.)

JESU, all thy labour vast,
All thy woe and conflict past,
Yielding up thy soul at last :
Hear us, Holy Jesu.

When the death-shades round us lower,
Guard us from the tempter's power,
Keep us in that trial hour :
Hear us, Holy Jesu.

May thy life and death supply
Grace to live and grace to die,
Grace to reach the home on high :
Hear us, Holy Jesu.

SILENCE.

O GOD, whose days are without end
and whose mercies cannot be num-
bered ; make us, we beseech thee, deeply
sensible of the shortness and uncertainty
of human life ; and let thy Holy Spirit
lead us through this vale of misery, in
holiness and righteousness, all the days
of our lives : that, when we shall have
served thee in our generation, we may be
gathered unto our fathers, having the
testimony of a good conscience ; in the
communion of the Catholic Church : in

THE THREE HOURS' AGONY.

the confidence of a certain faith ; in the comfort of a reasonable, religious, and holy hope ; in favour with thee our God, and in perfect charity with the world. All which we ask through Jesus Christ our Lord. Amen.

GRANT, O Lord, that as we are baptised into the death of thy blessed Son, our Saviour Jesus Christ, so by continual mortifying our corrupt affections may be buried with him ; and that through the grave, and gate of death, we may pass to our joyful resurrection ; for his merits, who died, and was buried, and rose again for us, thy Son Jesus Christ our Lord. Amen.

O MOST Beloved Jesu Christ, who for love of me didst suffer agonies on the cross, and who, to complete so great a sacrifice, didst accept the will of thy Father, by resigning thy spirit into his hands, and bowing thy head and dying ; have mercy on all Christians at their death, and on me in my last agony. Through the merits of thy most precious blood give me in my last moments an entire conformity to thy divine will, so that I may be ready to live or die, as it shall best please thee, desiring nothing but that thy holy will should be done in and by me. Amen.

Our Father, etc. (*as before*, p. 131).

GOOD FRIDAY.

O LORD Jesu Christ, Son of the living God, place thy passion, cross, and death between thy judgment and my soul, now and at the hour of my death. Vouchsafe to give me grace and mercy, pardon to the living, eternal rest to the dead, peace to thy Church, and to all sinners everlasting life and glory : who with the Father and the Holy Spirit livest and reignest One God, world without end. Amen.

(Use here Psalm cxliii.)

If there be any time remaining before 3 P.M., it may be employed in silent meditation and prayer, broken at intervals by singing such hymns as Nos. 93, 11, or 12. At 3 P.M. precisely, the church bell may be tolled thirty-three times. After the last stroke of the bell, let there be a brief silence ; then say, all still kneeling :

I BELIEVE in one God the Father Almighty, Maker of heaven and earth, And of all things visible and invisible :

And in one Lord Jesus Christ, the only-begotten Son of God, begotten of his Father before all worlds, God of God, Light of Light, very God of very God ; Begotten, not made ; Being of one substance with the Father ; By whom all things were made : Who, for us men, and for our salvation, came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man : And was crucified also for us under

THE THREE HOURS' AGONY.

Pontius Pilate ; He suffered and was buried : And the third day he rose again according to the Scriptures : And ascended into heaven, And sitteth at the right hand of the Father. And he shall come again with glory to judge both the quick and the dead ; Whose kingdom shall have no end.

And I believe in the Holy Ghost, The Lord, and Giver of Life, who proceedeth from the Father and the Son, who with the Father and the Son together is worshipped and glorified, who spake by the Prophets. And I believe one Catholic and Apostolic Church. I acknowledge one baptism for the remission of sins : and I look for the resurrection of the dead : and the life of the world to come. Amen.

After which the Priest shall rise to say the Collect, and give the Benediction, as followeth :

ALMIGHTY God, with whom do live the spirits of those who depart hence in the Lord, and with whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity ; we give thee hearty thanks for the good examples of all those thy servants, who, having finished their course in faith, do now rest from their labours. And we beseech thee, that we, with all those who are departed in the true faith of thy Holy Name, may have

GOOD FRIDAY.

our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory ; through Jesus Christ our Lord. Amen.

BENEDICTION.

THE God of peace, who brought again from the dead our Lord Jesus Christ, the great Shepherd of the sheep, through the blood of the everlasting covenant ; make you perfect in every good work to do his will, working in you that which is well pleasing in his sight ; through Jesus Christ, to whom be glory for ever and ever. Amen.

Remember me, O Lord, when thou comest into thy kingdom.

Psalm cxlviii. *Laudate Dominum.*

As above on Wednesday, page 53.

V. He hath laid me in the darkness.

R. As the men that have been long dead.

Ant. to Ben. They set over his head his accusation written : Jesus of Nazareth, the King of the Jews.

V. Christ was made obedient unto death for us, even the death of the cross.

Our Father, *in secret.*

Psalm li. *Miserere, page 46, and the Collect,*
Almighty God, *page 57.*

THE HOLY SABBATH

COMMONLY CALLED
EASTER EVEN.

AT MATINS. I. NOCTURN.

Ant. I will lay me down in peace, and take my rest.

Psalm iv. *Cum invocarem.*

HEAR me when I call, O God of my righteousness : thou hast set me at liberty when I was in trouble ; have mercy upon me, and hearken unto my prayer.

O ye sons of men, how long will ye blaspheme mine honour : and have such pleasure in vanity, and seek after leasing ?

Know this also, that the Lord hath chosen to himself the man that is godly : when I call upon the Lord he will hear me.

Stand in awe, and sin not : commune with your own heart, and in your chamber, and be still.

Offer the sacrifice of righteousness : and put your trust in the Lord.

There be many that say : Who will shew us any good ?

Lord, lift thou up : the light of thy countenance upon us.

Thou hast put gladness in my heart : since the time that their corn, and wine and oil, increased.

EASTER EVEN.

I will lay me down in peace, and take my rest : for it is thou, Lord, only, that makest me dwell in safety.

Ant. He shall dwell in thy tabernacle, and shall rest upon thy holy hill.

Psalm xv. *Domine, quis habitabit ?*

LORD, who shall dwell in thy tabernacle : or who shall rest upon thy holy hill ?

Even he, that leadeth an uncorrupt life : and doeth the thing which is right, and speaketh the truth from his heart.

He that hath used no deceit in his tongue, nor done evil to his neighbour : and hath not slandered his neighbour.

He that setteth not by himself, but is lowly in his own eyes : and maketh much of them that fear the Lord.

He that sweareth unto his neighbour, and disappointeth him not : though it were to his own hindrance.

He that hath not given his money upon usury : nor taken reward against the innocent.

Whoso doeth these things : shall never fall.

Ant. My flesh shall rest in hope.

Psalm xvi. *Conserva me, Domine.*

PRESERVE me, O God : for in thee have I put my trust.

O my soul, thou hast said unto the Lord : thou art my God, my goods are nothing unto thee.

EASTER EVEN.

All my delight is upon the saints, that are in the earth ; and upon such as excel in virtue.

But they that run after another god : shall have great trouble.

Their drink-offerings of blood will I not offer : neither make mention of their names within my lips.

The Lord himself is the portion of mine inheritance, and of my cup : thou shalt maintain my lot.

The lot is fallen unto me in a fair ground : yea, I have a goodly heritage.

I will thank the Lord for giving me warning : my reins also chasten me in the night-season.

I have set God always before me : for he is on my right hand, therefore I shall not fall.

Wherefore my heart was glad, and my glory rejoiced : my flesh also shall rest in hope.

For why ? Thou shalt not leave my soul in hell : neither shalt thou suffer thy holy one to see corruption.

Thou shalt show me the path of life ; in thy presence is the fulness of joy : and at thy right hand there is pleasure for evermore.

EASTER EVEN.

V. In peace.

R. I will lay me down, and take my rest.

Our Father, *secretly*.

From the Lamentations of the Prophet Jeremiah.

LESSON i. Chap. iii.

Heth. It is of the Lord's mercies that we are not consumed, because his compassions fail not.

Heth. They are new every morning, great is thy faithfulness.

Heth. The Lord is my portion, saith my soul ; therefore will I hope in him.

Teth. The Lord is good unto them that wait for him, to the soul that seeketh him.

Teth. It is good that a man should both hope and quietly wait for the salvation of the Lord.

Teth. It is good for a man that he bear the yoke in his youth.

Jod. He sitteth alone, and keepeth silence, because he hath borne it upon him.

Jod. He putteth his mouth in the dust : if so be there may be hope.

Jod. He giveth his cheek to him that smiteth him, he is filled full with reproach.

Jerusalem, Jerusalem, return unto the Lord thy God.

R. He was led as a sheep to the slaughter, and while he was evil entreated, he opened not his mouth : he was delivered

EASTER EVEN.

up to death, * that he might give his people life.

V. He poured out his soul unto death, and he was numbered with the transgressors. That.

LESSON ii. Chap. iv.

Aleph. How is the gold become dim ! how is the most fine gold changed ! the stones of the sanctuary are poured out in the top of every street.

Beth. The precious sons of Sion, comparable to fine gold, how are they esteemed as earthen pitchers, the work of the hands of the potter !

Ghimel. Even the sea monsters draw out the breast, they give suck to their young ones : the daughter of my people is become cruel, like the ostriches in the wilderness.

Daleth. The tongue of the sucking child cleaveth to the roof of his mouth for thirst : the young children ask bread, and no man breaketh it unto them.

He. They that did feed delicately are desolate in the streets : they that were brought up in scarlet embrace dunghills.

Vau. For the punishment of the iniquity of the daughter of my people is greater than the punishment of the sin of Sodom, that was overthrown as in a moment, and no hands stayed on her.

Jerusalem, Jerusalem, return unto the Lord thy God.

EASTER EVEN.

R. Arise, O Jerusalem, and put off from thee the garments of joy : clothe thyself with sackcloth and ashes : * for in thee hath been put to death the Saviour of Israel.

V. Let tears run down like a river day and night, let not the apple of thine eye cease. For.

LESSON iii.

The beginning of the Prayer of the Prophet Jeremiah.

REMEMBER, O Lord, what is come upon us : consider, and behold our reproach. Our inheritance is turned to strangers, our houses to aliens. We are orphans and fatherless, our mothers are as widows. We have drunken our water for money : our wood is sold unto us. Our necks are under persecution : we labour, and have no rest. We have given the hand to the Egyptians, and to the Assyrians, to be satisfied with bread. Our fathers have sinned, and are not : and we have borne their iniquities. Servants have ruled over us : there is none that doth deliver us out of their hand. We gat our bread with the peril of our lives, because of the sword of the wilderness. Our skin was black like an oven because of the terrible famine. They ravished the women in Sion, and the maids in the cities of Judah.

EASTER EVEN.

Jerusalem, Jerusalem, return unto the Lord thy God.

R. Lament like a virgin, O my people : howl, ye shepherds, in sackcloth and ashes : *for the day of the Lord cometh great and very bitter.

V. Gird yourselves, ye priests, and lament, ye ministers of the altar, and wallow yourselves in the ashes. For. Lament.

II. NOCTURN.

Ant. Be ye lift up, ye everlasting doors, and the King of Glory shall come in.

Psalm xxiv. *Domini est terra.*

THE earth is the Lord's, and all that therein is : the compass of the world, and they that dwell therein.

For he hath founded it upon the seas : and prepared it upon the floods.

Who shall ascend into the hill of the Lord : or who shall rise up in his holy place ?

Even he that hath clean hands, and a pure heart : and that hath not lift up his mind unto vanity, nor sworn to deceive his neighbour.

He shall receive the blessing from the Lord : and righteousness from the God of his salvation.

This is the generation of them that seek him : even of them that seek thy face, O Jacob.

EASTER EVEN.

Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors : and the King of glory shall come in.

Who is the King of Glory : it is the Lord strong and mighty, even the Lord mighty in battle.

Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors : and the King of Glory shall come in.

Who is the King of Glory : even the Lord of hosts, he is the King of Glory.

Ant. I believe verily to see the goodness of the Lord in the land of the living.

Psalm xxvii. *Dominus illuminatio.*

THE Lord is my light and my salvation ; whom then shall I fear : the Lord is the strength of my life ; of whom then shall I be afraid ?

When the wicked, even mine enemies and my foes, came upon me to eat up my flesh : they stumbled and fell.

Though an host of men were laid against me, yet shall not my heart be afraid : and though there rose up war against me, yet will I put my trust in him.

One thing have I desired of the Lord, which I will require : even that I may dwell in the house of the Lord all the days of my life, to behold the fair beauty of the Lord, and to visit his temple.

For in the time of trouble he shall hide me in his tabernacle : yea, in the secret

EASTER EVEN.

place of his dwelling shall he hide me, and set me up upon a rock of stone.

And now shall he lift up mine head : above mine enemies round about me.

Therefore will I offer in his dwelling an oblation, with great gladness : I will sing and speak praises unto the Lord.

Hearken unto my voice, O Lord, when I cry unto thee : have mercy upon me, and hear me.

My heart hath talked of thee, Seek ye my face : thy face, Lord, will I seek.

O hide not thou thy face from me : nor cast thy servant away in displeasure.

Thou hast been my succour : leave me not, neither forsake me, O God of my salvation.

When my father and my mother forsake me : the Lord taketh me up.

Teach me thy way, O Lord : and lead me in the right way, because of mine enemies.

Deliver me not over into the will of mine adversaries : for there are false witnesses risen up against me, and such as speak wrong.

I should utterly have fainted : but that I believe verily to see the goodness of the Lord in the land of the living.

O tarry thou the Lord's leisure : be strong, and he shall comfort thine heart : and put thou thy trust in the Lord.

EASTER EVEN.

Ant. Thou, Lord, hast brought my soul out of hell.

Psalm xxx. *Exaltabo te, Domine.*

I WILL magnify thee, O Lord, for thou hast set me up : and not made my foes to triumph over me.

O Lord my God, I cried unto thee : and thou hast healed me.

Thou, Lord, hast brought my soul out of hell : thou hast kept my life from them that go down to the pit.

Sing praises unto the Lord, O ye saints of his : and give thanks unto him for a remembrance of his holiness.

For his wrath endureth but the twinkling of an eye, and in his pleasure is life : heaviness may endure for a night, but joy cometh in the morning.

And in my prosperity I said, I shall never be removed : thou, Lord, of thy goodness hast made my hill so strong.

Thou didst turn thy face from me : and I was troubled.

Then cried I unto thee, O Lord : and gat me to my Lord right humbly.

What profit is there in my blood : when I go down to the pit ?

Shall the dust give thanks unto thee : or shall it declare thy truth ?

Hear, O Lord, and have mercy upon me : Lord, be thou my helper.

Thou hast turned my heaviness into joy : thou hast put off my sackcloth, and girded me with gladness.

EASTER EVEN.

Therefore shall every good man sing
of thy praise without ceasing : O my God,
I will give thanks unto thee for ever.

V. But be thou merciful unto me,
O Lord.

R. Raise thou me up again, and I shall
reward them.

Our Father, *secretly*.

*From the Treatise of Saint Augustine the Bishop
upon the Psalms.*

LESSON iv.

“THEY imagine wickedness, and practise it : that they keep secret among themselves, every man in the deep of his heart. [There shall draw near a man and a deep heart, and God shall be exalted. (Tr. Vulg.)] But God shall suddenly shoot at them with a swift arrow.” They said : “ No man shall see them ; they search out iniquities, they accomplish a diligent search.” There drew near a man to those same counsels, he suffered himself to be held fast as a man. For he could not have been held except he were man, or seen, except he were man, or scourged, except he were man, or have been crucified or have died, except he were man. There drew near a man therefore to all those sufferings, which in him would have been of no avail, except he were man. But if he were not man, there would have been no deliverance for man. There hath drawn near a man

EASTER EVEN.

and a deep heart, that is, a secret heart ; presenting his humanity to the eyes of men, keeping his divinity within : concealing the form of God, wherein he is equal to the Father, and presenting the form of a servant, wherein he is less than the Father.

R. Our Shepherd, the fountain of living water, is gone, at whose departure the sun was darkened : * for he is taken who held the first man captive : to-day our Saviour hath broken both the gates and bars of death asunder.

V. He hath destroyed the barriers of hell, and overthrown the power of the devil. For.

LESSON V.

HOW far did they carry their diligent searchings, in which searchings they failed, so that even when the Lord was dead and buried, they set guards at the tomb ? For they said to Pilate : “ That deceiver : ” by this name the Lord Jesus Christ was called, for the comfort of his servants, when they are called deceivers. They say therefore to Pilate : “ That deceiver whilst he was yet alive said : After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest perchance his disciples come and steal him away, and say unto the people, he is risen

EASTER EVEN.

from the dead : so the last error shall be worse than the first. Pilate saith unto them : Ye have a watch, go your way, make it as sure as ye can. So they went, and made the sepulchre sure, sealing the stone, and setting a watch."

R. O all ye that pass by the way, behold and see, * if there be any sorrow like unto my sorrow.

V. Behold, all people, and see my sorrow. If.

LESSON vi.

THEY set soldiers to guard the sepulchre. At the earth quaking the Lord rose again : such miracles were done at the sepulchre, that even the very soldiers, who came as guards, were made witnesses, if they would have told the truth. But that same covetousness, which had led captive a disciple, the companion of Christ, led captive also the soldier that was the guard of the sepulchre. We give you money, say they : and say ye, that while you were sleeping his disciples came, and took him away. Truly they failed in making diligent search. What is it that thou hast said, O wretched cunning ? Dost thou so far forsake the light of godly counsel, and sink into the depths of craftiness, as to say thus : Say ye, that while you were sleeping his disciples came and took him away ? Dost thou produce witnesses that were

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asleep? certainly thou thyself hast fallen asleep, that thou hast failed in making such searchings.

R. Behold how the righteous perisheth, and no man layeth it to heart: and righteous men are taken away, and no man considereth it: the righteous is taken away from the evil to come: * and his memorial is peaceful.

V. As a lamb before her shearers is dumb, so he opened not his mouth: he was taken from prison and from judgment. And his. Behold.

III. NOCTURN.

Ant. God is my helper, the Lord is with them that uphold my soul.

Psalm liv. *Deus, in Nomine.*

As above on Thursday, page 79.

Ant. At Salem is his tabernacle, and his dwelling in Sion.

Psalm lxxvi. *Notus in Judæa.*

As above on Wednesday, page 40.

Ant. I have been even as a man that hath no strength, free among the dead.

Psalm lxxxviii. *Domine Deus.*

As above on Thursday, page 85.

V. At Salem is his tabernacle.

R. And his dwelling in Sion.

Our Father, *secretly.*

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From the Epistle of Saint Paul the Apostle to the Hebrews.

LESSON vii. Chap. ix.

CHRIST being come, an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building ; neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh ; how much more shall the blood of Christ, who through the eternal spirit offered himself without spot to God, purge your conscience from dead works to serve the living God ?

R. The kings of the earth stood up, and the rulers were gathered together, *against the Lord, and against his Christ.

V. Why did the heathen rage, and the people imagine vain things ? Against.

LESSON viii.

AND for this cause he is the Mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. For where a testament is, there must also of necessity be the death of the testator.

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For a testament is of force after men are dead : otherwise it is of no strength at all while the testator liveth. Whereupon neither the first testament was dedicated without blood.

R. I am counted as one of them that go down into the pit : * I have been even as a man that hath no strength, free among the dead.

V. They have laid me in the lowest pit, in a place of darkness, and in the deep. I have.

LESSON ix.

FOR when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, saying : This is the blood of the testament which God hath enjoined unto you. Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood ; and without shedding of blood is no remission.

R. When the Lord was buried, they sealed up the sepulchre, rolling a stone before the mouth of the sepulchre : * and they set soldiers to watch him.

V. The chief priests came to Pilate, and besought him. And they set. When the Lord.

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AT LAUDS.

Ant. 1. O death, I will be thy plagues :
O grave, I will be thy destruction.

Psalm li. *Miserere*, page 67.

Ant. 2. They shall mourn for him, as one
mourneth for his only son, for the innocent
Lord is slain.

Psalm xliii. *Judica me*.

GIVE sentence with me, O God, and
defend my cause against the ungodly
people : O deliver me from the deceitful
and wicked man.

For thou art the God of my strength,
why hast thou put me from thee : and
why go I so heavily, while the enemy
oppresseth me ?

O send out thy light and thy truth,
that they may lead me : and bring me
unto thy holy hill, and to thy dwelling.

And that I may go unto the altar of
God, even unto the God of my joy and
gladness : and upon the harp will I give
thanks unto thee, O God, my God.

Why art thou so heavy, O my soul :
and why art thou so disquieted within
me ?

O put thy trust in God : for I will yet
give him thanks, which is the help of my
countenance, and my God.

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Ant. 3. Hear, all people, and behold my sorrow.

Psalm lxiii. *Deus, Deus meus.*

As above on Wednesday, page 49.

Ant. 4. From the gate of hell deliver my soul, O Lord.

The Song of Hezekiah.

I SAID, in the cutting off of my days :
I shall go to the gates of the grave.

I am deprived of the residue of my years : I said, I shall not see the Lord, even the Lord, in the land of the living.

I shall behold man no more : with the inhabitants of the world.

Mine age is departed, and is removed from me : as a shepherd's tent.

I have cut off like a weaver my life ; he will cut me off with pining sickness : from day even to night wilt thou make an end of me.

I reckoned till morning : that, as a lion, so will he break all my bones.

From day even to night wilt thou make an end of me : like a crane or a swallow, so did I chatter, I did mourn as a dove.

Mine eyes fail : with looking upward.

O Lord, I am oppressed ; undertake for me : what shall I say ? He hath both spoken unto me, and himself hath done it.

I shall go softly all my years : in the bitterness of my soul.

O Lord, by these things men live, and in all these things is the life of my spirit : so wilt thou recover me, and make me to live : behold, for peace I had great bitterness.

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But thou hast in love to my soul delivered it from the pit of corruption : for thou hast cast all my sins behind thy back.

For the grave cannot praise thee, death cannot celebrate thee : they that go down into the pit cannot hope for thy truth.

The living, the living, he shall praise thee, as I do this day : the father to the children shall make known thy truth.

The Lord was ready to save me : therefore we will sing my songs to the stringed instruments all the days of our life in the house of the Lord.

Ant. 5. O' all ye that pass by, behold, and see, if there be any sorrow like unto my sorrow.

Psalm cl. *Laudate Dominum.*

As above, page 55.

V. My flesh shall rest in hope.

R. For thou wilt not suffer thine holy one to see corruption.

Ant. to Benedictus. The women sitting at the sepulchre lamented, weeping for the Lord.

Luke i. 68-79. *Benedictus.* (p. 55.)

THE SONG OF ZACHARIAS.

V. Christ was made obedient unto death for us, even the death of the cross : wherefore God also hath highly exalted him, and given him a name which is above every name.

Our Father, *in secret.*

Psalm li., *Miserere*, page 46, and the Collect, *Almighty God*, page 57.

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The Tenebræ or Matins, with the other Canonical hours for this day, are consecrated to the memory of our Lord in his sepulchre ; at Mass, he is represented to the faithful as coming out of the grave, and triumphing over death by his resurrection. The word Night, used in the Benediction of the Paschal Candle, in the Collect of the Mass, in the Preface and Communicantes, shows that the Office and Mass, now said in the middle of the day, were formerly said in the following night, to honor the time of our Saviour's resurrection, which happened in this night.

The altars, deprived of their ornaments on Maundy-Thursday, are again clothed with them, and a new Fire is blessed, to illuminate them. The Office begins with lighting a triple Candle, which is emblematic of the Light of Christ, and signifies that the faith of the blessed Trinity proceeds from the light communicated to us by Christ risen from the dead. The Paschal Candle, blessed in the next place by the Deacon, is a figure of the body of Jesus Christ, and, not being lighted at first, represents him dead ; and the five blessed Grains of Incense fixed in it denote the aromatic spices that enbalméd him in the

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sepulchre. The lighting of the Paschal-Candle is a representation of his rising again to a new life ; and the lighting of the lamps, and other candles afterwards, teaches the faithful that the resurrection of the Head will be followed by that of the members.

After this ceremony, the Church disposes the Catechumens for a worthy receiving of baptism ; for which purpose she reads twelve Lessons out of the Old Testament called Prophecies, and after each says a solemn Prayer ; by both of which she not only instructs them in the effects and fruit of that sacrament, but begs for them, of Almighty God, all the advantages of it. The Church could not have appointed a more suitable time for the solemn administration of baptism, which is a lively representation of our Lord's resurrection. As he was laid in the sepulchre truly dead, and came out again truly alive, so the sinner is buried in the baptismal water, as in a mystical grave, and is taken out again animated with a new life of grace. For we are buried together with him by baptism unto death ; that as Christ is risen from the dead by the glory of the Father, so we also may walk in newness of life (Rom. vi. 4).

Before the administration of the sacrament, the Baptismal Font is blessed with ceremonies that are full of mysteries. I. The Priest divides the water in the form of a cross, to teach us that it confers grace and

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sanctity by the merits of Christ crucified. 2. He touches the water with his hand, praying that it may be free from all impressions of evil spirits. 3. He signs it thrice with the sign of the cross, to bless it in the name of the Holy Trinity. 4. He separates it with his hand, and casts out some of it towards the four parts of the world, to instruct us that the grace of baptism, like the rivers of paradise, flows all over the earth. 5. He breathes thrice upon it in the form of a cross, desiring God to bless it with the infusion of his holy Spirit, that it may perceive the virtue of sanctifying the soul. 6. He plunges the Paschal Candle thrice into it, praying that the Holy Ghost may descend upon it, as he did at the baptism of Christ in the waters of Jordan. 7. He mixes holy Oil and Chrism with it, to signify that baptism consecrates us to God, and gives spiritual strength to wrestle with and overcome all the enemies of our soul.

After the benediction of the font, the sacrament of baptism is solemnly administered to such as are prepared for it ; and then the Litany and Mass are sung to obtain of God that the new baptized may persevere in the grace they have received. Incense is used at the Gospel, to represent the perfumes carried by the women to our Saviour's monument ; but no lights are carried, as at other times, because they and the Apostles did not yet believe in his resurrection ; for

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which reason the Creed is also not said. The Offertory, the kiss of peace, and the Antiphon, called the Communion, are omitted, because the faithful did not receive the blessed Eucharist at this Mass, but waited till Easter-day.

THE BLESSING OF THE NEW FIRE.

At a convenient hour, the altars are dressed; but the candles are not lighted till the beginning of the Mass. Then, without the church, fire is struck from a flint, and coals are lighted with it; after which the Priest (attended by the Ministers with the cross, holy water, and incense, before the church gate, if it can be conveniently done. otherwise in the very entrance of the church) blesses the new fire, saying:

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

O GOD! who by thy Son, the corner-stone, hast bestowed on the faithful the fire of thy brightness; sanctify this new fire produced from a flint for our use; and grant that during this Paschal solemnity we may be so inflamed with heavenly desires, that with pure minds we may come to the solemnity of eternal splendour; through the same Christ our Lord.

R. Amen.

Let us pray.

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O LORD God, Almighty Father, never-failing light ! who art the author of all light ; bless this light, which is blessed and sanctified by thee, who hast enlightened the whole world : that we may be enlightened by that light, and inflamed with the fire of thy brightness ; and, as thou didst give light to Moses, when he went out of Egypt, so illuminate our hearts and senses, that we may obtain light and life everlasting ; through Christ our Lord.

R. Amen.

Let us pray.

HOLY Lord, Almighty Father, eternal God ! vouchsafe to co-operate with us, who bless this fire in thy name, and in that of thy only Son, Jesus Christ our Lord and God, and of the Holy Ghost ; assist us against the fiery darts of the enemy, and illuminate us with thy heavenly grace : who livest and reignest with the same only Son and Holy Ghost, one God for ever and ever.

R. Amen.

Then he blesses the five grains of incense that are to be fixed in the Paschal Candle, saying the following prayer :

POUR forth, we beseech thee, Almighty God ! thy abundant blessing on this incense, and kindle, O invisible regenerator ! the brightness of this night ; that not only the sacrifice, which is offered

THE PASCHAL CANDLE.

this night may shine by the secret mixture of thy light ; but also, that into whatever place anything sanctified by these mystical prayers shall be carried, there, by the power of thy majesty, all the malicious artifices of the devil may be defeated ; through Christ our Lord.

R. Amen.

While he blesses the grains of incense, an Acolyte puts some of the blessed fire into the censer, and the Priest, after the Prayer, puts incense into it, blessing it as usual, saying :

May thou be blessed by him, in whose honor thou shalt be burnt. Amen.

Then he sprinkles the grains of incense and the fire thrice with holy-water, saying :

Thou shalt sprinkle me, O Lord ! with hyssop, and I shall be cleansed ; thou shalt wash me, and I shall be made whiter than snow.

After which he censes them thrice. Then the Deacon, putting on a white Dalmatic, takes the rod with the three candles fixed on the top. The Thurifer goes first with an Acolyte carrying in a plate the five grains of incense ; the Sub-deacon with the cross follows, and the Clergy in order ; then the Deacon with the three candles, and last of all the Priest. When the Deacon is come into the Church, an Acolyte, who carries a candle lighted from the new fire, lights one of the three candles on the top of the rod ; and the Deacon, holding up the rod, kneels, as do all the rest except the Sub-deacon, and sings alone :

Behold the light of Christ.

R. Thanks be to God.

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The same is done in the middle of the church, and before the altar, when the other two candles are lighted. Being come to the altar, the Priest goes to the Epistle side, and the Deacon with the book asks the blessing of the Priest, saying :

Pray, Father ! bless me.

Then the Priest says :

The Lord be in thy heart and lips ; that thou mayest worthily and fitly proclaim his Paschal praise ; in the name of the Father, and of the Son, and of the Holy Ghost.

R. Amen.

After this, the Deacon goes to the desk on the Gospel side, where he fumes the book with incense ; and, all standing as at the Gospel, he blesses the Paschal Candle, saying :

LET now the heavenly troop of angels rejoice ; let the divine mysteries be joyfully celebrated ; and let a sacred trumpet proclaim the victory of so great a king. Let the earth also be filled with joy, being illuminated with such resplendent rays ; and let it see the darkness, which overspread the whole world, chased away by the splendour of our eternal king. Let our mother the Church also rejoice, being adorned by the rays of so great a light : and let this temple resound with the joyful acclamations of the people. Wherefore, beloved brethren, you who are now present at the admirable brightness

THE PASCHAL CANDLE.

of this holy light, I beseech you to invoke with me the name of the Almighty God. That he, who hath been pleased above my desert to admit me into the number of the Levites, will, by an effusion of his light upon me, enable me to celebrate the praises of this emblematic taper : through our Lord Jesus Christ, his Son : who with him and the Holy Ghost liveth and reigneth one God for ever and ever.

R. Amen.

V. The Lord be with you.

R. And with thy spirit.

V. Lift up your hearts.

R. It is meet and right so to do.

V. Let us give thanks unto our Lord God.

R. It is meet and right so to do.

IT is truly meet and just to proclaim with all the affection of our heart and soul, and with the sound of our voice, the invisible God, the Father Almighty, and his only Son, our Lord Jesus Christ. Who paid for us to his eternal Father the debt of Adam ; and by his sacred blood cancelled the guilt contracted by original sin. For this is the Paschal solemnity, in which the true Lamb was slain, by whose blood the doors of the faithful are consecrated. This is the night in which thou formerly

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broughtest forth our forefathers the children of Israel out of Egypt, leading them dry-foot through the Red Sea. This then is the night which dissipated the darkness of sin, by the light of the pillar. This is the night which now delivers all over the world those who believe in Christ from the vices of the world and darkness of sin, restores them to grace, and clothes with sanctity. This is the night in which Christ broke the chains of death and ascended conqueror from hell. O how admirable is thy goodness towards us ! O how inestimable is thy love ! Thou hast delivered up thy Son to redeem a slave. O truly necessary sin of Adam, which the death of Christ has blotted out. O happy fault that merited such and so great a Redeemer ! O truly blessed night ! which alone deserved to know the time and hour when Christ rose again from hell. This is the night of which it is written : And the night shall be light as day ; and the night shineth upon me in my pleasures. Therefore the sanctification of this night blots out crimes, washes away sins, and restores innocence to the fallen, and joy to the sorrowful. It banishes enmities, produces concord, and humbles empires.

Here the Deacon fixes the five grains of incense in the candle, in the form of a cross.

THE PASCHAL CANDLE.

THEREFORE, on this sacred night, receive, O holy Father ! the evening sacrifice of this incense, which thy holy Church, by the hands of her ministers, presents to thee in this solemn oblation of this wax candle, made out of the labor of bees. And now we know the excellence of this pillar, which the sparkling fire lights for the honor of God.

Here the Deacon lights the candle with one of the three candles on the rod.

WHICH fire, though now divided, suffers no loss from the communication of its light. Because it is fed by the melted wax, produced by the bee, to make this taper.

Here the lamps are lighted.

O TRULY blessed night ! which plundered the Egyptians, and enriched the Hebrews. A night in which heaven is united to earth, and God to man. We beseech thee, therefore, O Lord ! that this candle, consecrated to the honor of thy name, may continue burning to dissipate the darkness of this night ; and being accepted as a sweet odour, may be united with the celestial lights. Let the morning-star find it burning. That morning-star which never sets. Which, being returned from hell, shone with brightness on mankind. We beseech

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thee, therefore, O Lord ! to grant us peace during this Paschal solemnity, and with thy constant protection to rule, govern, and preserve us, thy servants, all the Clergy, and the devout Laity, together with our Bishop, N. ; through the same Lord Jesus Christ, thy Son, who with thee and the Holy Ghost liveth and reigneth one God, for ever and ever.

R. Amen.

After the Benediction of the Paschal Candle, the Prophecies are read, and the Catechumens are instructed and prepared to receive baptism.

THE INSTRUCTION OF THE CATECHUMENS.

THE FIRST PROPHECY.

Genesis i and ii.

Let us pray.

Let us bend our knees.

R. Rise up.

O GOD, who hast wonderfully created man, and more wonderfully redeemed him ; grant us, we beseech thee, such strength of mind and reason against the allurements of sin, that we may deserve to obtain eternal joy ; through Jesus Christ our Lord.

R. Amen.

THE PROPHECIES.

THE SECOND PROPHECY.

Genesis v, vi, vii, and viii.

Let us pray.

Let us bend our knees.

R. Rise up.

O GOD, whose power is unchangeable and whose light is eternal ; mercifully regard the wonderful sacrament of thy whole Church, and by an effect of thy perpetual providence, perform with tranquillity the work of human salvation : and let the whole world experience and see, that what was fallen is raised up, what was old is made new, and that all things are re-established through him that gave them their first being, our Lord Jesus Christ, who liveth and reigneth with thee, etc.

THE THIRD PROPHECY.

Genesis xxii.

Let us pray.

Let us bend our knees.

R. Rise up.

O GOD, the sovereign Father of the faithful ! who throughout the world multiplieth the children of thy promise, by the grace of thy adoption ; and makest thy servant Abraham, according to thy oath, the father of all nations, by this Paschal Sacrament ; grant that thy people may worthily receive the grace of thy vocation ; through our Lord, etc.

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THE FOURTH PROPHECY.

Exodus xiv. and xv.

THE TRACT.

LET us sing to the Lord ; for he is gloriously magnified, the horse and the rider he hath thrown into the sea ; he hath been my help, and my protector, and Saviour.

V. He is my God, and I will glorify him ; the God of my father, and I will exalt him.

V. The Lord putteth an end to wars ; the Lord is his name.

Let us pray.

Let us bend our knees.

R. Rise up.

O GOD, whose ancient miracles we see renewed in our days ; whilst, by the water of regeneration, thou performest for the salvation of the Gentiles, that which by the power of thy right hand thou didst for the deliverance of one people from the Egyptian persecution ; grant that all the nations of the world may become the children of Abraham, and partake of the dignity of the people of Israel ; through our Lord, etc.

THE PROPHECIES.

THE FIFTH PROPHECY.

Isaiah liv. and lv.

Let us pray

Let us bend our knees

R. Rise up.

ALMIGHTY and eternal God ! multiply for the honor of thy name what thou didst promise to the faith of our forefathers ; and increase, by thy sacred adoption, the children of that promise ; that, what the ancient saints doubted not would come to pass, thy Church may now find in great part accomplished ; through our Lord, etc.

THE SIXTH PROPHECY.

Baruch iii.

Let us pray.

Let us bend our knees.

R. Rise up.

O GOD, who continually multiplieth thy Church by the vocation to the Gentiles ; mercifully grant thy perpetual protection to those, whom thou wastest with the water of baptism ; through our Lord, etc.

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THE SEVENTH PROPHECY.

Ezekiel xxxvii.

Let us pray.

Let us bend our knees.

R. Rise up.

O GOD, who by the Scriptures of both Testaments, teachest us to celebrate the Paschal Sacrament ; give us such a sense of thy mercy, that by receiving thy present graces, we may have a firm hope of thy future blessings ; through our Lord, etc.

THE EIGHTH PROPHECY.

Isaiah iv.

THE TRACT.

My beloved had a vineyard on a hill in a fruitful place.

V. And he fenced it in, and digged it about, and planted it with the choicest vines, and built a tower in the midst thereof.

V. And he set up a wine-press therein ; for the vineyard of the Lords of hosts is the house of Israel.

Let us pray.

Let us bend our knees.

R. Rise up.

O GOD, who by the mouths of thy holy prophets hast declared, that through the whole extent of thy empire it is thou that sowest the good seed, and improvest the choicest branches that are

THE PROPHECIES.

found in all the children of thy church ; grant to thy people who are called by the name of vines and corn ; that they may root out all thorns and briers, and bring forth good fruit in abundance ; through our Lord, etc.

THE NINTH PROPHECY.

Exodus xii.

Let us pray.

Let us bend our knees.

R. Rise up.

O ALMIGHTY and eternal God, who art wonderful in the performance of all thy works : let thy servants whom thou hast redeemed, understand, that the creation of the world in the beginning was not more excellent, than the immolation of Christ, our Passover, at the end of the world : who with thee, etc.

THE TENTH PROPHECY.

Jonah iii.

Let us pray.

Let us bend our knees.

R. Rise up.

O GOD, who hast united the several nations of the Gentiles in the profession of thy name : give us both the will and the power to obey thy command ; that thy people called to eternity may have the same faith in their minds, and piety in their actions ; through our Lord, etc.

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THE ELEVENTH PROPHECY.

Deuteronomy xxxi.

THE TRACT.

HEAR, O ye heavens, and I will speak : let the earth give ear to the words of my mouth.

V. Let what I say be looked for like rain ; and let my words drop down like dew.

V. Like the shower upon the grass, and the snow upon the dry herb ; for I will call upon the name of the Lord.

V. Publish the greatness of our God : he is God ; his works are perfect, and all his ways are justice.

V. God is faithful, in whom there is no iniquity : the Lord is just and holy.

Let us pray.

Let us bend our knees.

R. Rise up.

O GOD, the exaltation of the humble, and the fortitude of the righteous, who by thy holy servant Moses didst please so to instruct thy people by the singing of the sacred canticle, that the repetition of the law might be also our direction ; show thy power to all the multitude of Gentiles justified by thee, and by mitigating thy terrors grant them joy ; that, all their sins being pardoned by thee, the threatened vengeance may contribute to their salvation ; through our Lord, etc.

THE BAPTISM.

THE TWELFTH PROPHECY.

Daniel iii.

Let us pray.

ALMIGHTY and everlasting God, the only hope of the world, who by the voice of thy prophets hast manifested the mysteries of this present time ; graciously increase the desires of thy people : since none of the faithful can advance in any virtue without thy inspiration ; through our Lord, etc.

THE BLESSING OF THE FONT.

Baptism is then administered (if it is to be done).

Then is sung

THE LITANY OF THE SAINTS.

Lord ! have mercy on us.

Christ ! have mercy on us.

Lord ! have mercy on us.

Christ ! hear us.

Christ ! graciously hear us.

God the Father of heaven, have mercy
on us.

God the Son, Redeemer of the world,
have mercy on us.

God the Holy Ghost, have mercy on us.

Holy Trinity, one God, have mercy on us.

Holy Mary, pray for us.

Holy Mother of God, pray.

Holy Virgin of virgins, pray.

St. Michael, pray.

St. Gabriel, pray.

St. Raphael, pray.

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All ye holy Angels and Archangels, pray.
All ye holy orders of blessed Spirits, pray.
St. John the Baptist, pray.
St. Joseph, pray.
All ye holy Patriarchs and Prophets, pray.
St. Peter, pray.
St. Paul, pray.
St. Andrew, pray.
St. John, pray.
All ye holy Apostles and Evangelists, pray.
All ye holy disciples of our Lord, pray.
St. Stephen, pray.
St. Laurence, pray.
St. Vincent, pray.
All ye holy Martyrs, pray.
St. Silvester, pray.
St. Gregory, pray.
St. Augustin, pray.
All ye holy Bishops and Confessors, pray.
All ye holy doctors, pray.
St. Anthony, pray.
St. Benedict, pray.
St. Dominick, pray.
St. Francis, pray.
All ye holy Priests and Levites, pray.
All ye holy Monks and Hermits, pray.
St. Mary Magdalen, pray.
St. Agnes, pray.
St. Cecily, pray.
St. Agatha, pray.
St. Anastasia, pray.
All ye holy virgins and widows, pray.

THE LITANY OF THE SAINTS.

All ye men and women, Saints of God,
make intercession for us.

Be merciful to us ; spare us, O Lord.

Be merciful to us ; hear us, O Lord.

From all evil, O Lord, deliver us.

From all sin, O Lord, deliver us.

From everlasting death, O Lord, deliver
us.

Through the mystery of thy holy incarnation,
O Lord, deliver us.

Through thy coming, O Lord, deliver us.

Through thy nativity, O Lord, deliver us.

Through thy baptism and holy fasting,
O Lord, deliver us.

Through thy cross and passion, O Lord,
deliver us.

Through thy death and burial, O Lord,
deliver us.

Through thy holy resurrection, O Lord,
deliver us.

Through thy admirable ascension, O Lord,
deliver us.

Through the coming of the Holy Ghost,
the Comforter, O Lord, deliver us.

In the day of judgment, O Lord, deliver
us.

We sinners, do beseech thee to hear us.

Here the Priest and his Ministers go into the Sacristy, to vest themselves in white for the celebration of the Mass ; and the candles are lighted upon the altar, the Litany being continued by the Choir.

HOLY SATURDAY.

That thou spare us, we beseech thee to hear us.

That thou vouchsafe to govern and preserve thy holy Church, we beseech thee to hear us.

That thou vouchsafe to preserve our Apostolic Prelate, and all the orders of the Church in thy holy religion, we beseech thee to hear us.

That thou vouchsafe to humble the enemies of thy holy church, we beseech thee to hear us.

That thou vouchsafe to give peace and true concord to Christian kings and princes, we beseech thee to hear us.

That thou vouchsafe to confirm and preserve us in thy holy service, we beseech thee to hear us.

That thou render eternal good things to all our benefactors, we beseech thee to hear us.

That thou vouchsafe to give and preserve the fruits of the earth, we beseech thee to hear us.

That thou vouchsafe to give eternal rest to all the faithful departed, we beseech thee to hear us.

That thou vouchsafe graciously to hear us, we beseech thee to hear us.

Lamb of God, who takest away the sins of the world, spare us, O Lord !

Lamb of God, who takest away the sins of the world, hear us, O Lord !

THE MASS.

Lamb of God, who takest away the sins
of the world, have mercy on us.

Christ hear us.

Christ, graciously hear us.

*The Mass then begins with the singing of the
Kyrie by the Choir as usual at Mass.*

THE COLLECT.

GRANT, O Lord, that as we are
baptized into the death of thy
blessed Son, our Saviour Jesus Christ,
so by continual mortifying our corrupt
affections we may be buried with him ;
and that through the grave, and gate of
death, we may pass to our joyful resur-
rection ; for his merits, who died, and was
buried, and rose again for us, thy Son
Jesus Christ our Lord. Amen.

THE EPISTLE. 1 S. Peter iii. 17.

IT is better, if the will of God be so,
that ye suffer for well doing, than for
evil doing. For Christ also hath once
suffered for sins, the just for the unjust,
that he might bring us to God, being
put to death in the flesh, but quickened
by the Spirit : by which also he went
and preached unto the spirits in prison ;
which sometime were disobedient, when
once the long-suffering of God waited in
the days of Noah, while the ark was a
preparing, wherein few, that is, eight
souls were saved by water. The like
figure whereunto even baptism doth also

HOLY SATURDAY.

now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ : who is gone into heaven, and is on the right hand of God ; angels and authorities and powers being made subject unto him.

At the end of the Epistle the Easter Alleluia is sung.

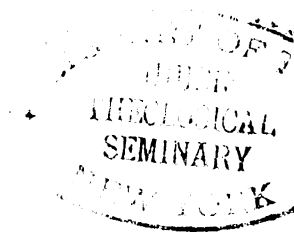
THE GOSPEL. S. Matthew xxvii. 57.

WHEN the even was come, there came a rich man of Arimathæa, named Joseph, who also himself was Jesus' disciple : he went to Pilate and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock : and he rolled a great stone to the door of the sepulchre, and departed. And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre. Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by

THE MASS.

night, and steal him away, and say unto the people, He is risen from the dead : so the last error shall be worse than the first. Pilate said unto them, Ye have a watch : go your way, make it as sure as ye can. So they went, and made the sepulchre sure, sealing the stone, and setting a watch.

D. O. M.



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